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HORÆ  
HEBRAICÆ ET TALMUDICÆ:  
HEBREW AND TALMUDICAL EXERCITATIONS  
UPON  
THE GOSPELS, THE ACTS,  
SOME CHAPTERS OF  
ST. PAUL'S EPISTLE TO THE ROMANS,  
AND  
THE FIRST EPISTLE TO THE CORINTHIANS.

BY  
✓  
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A NEW EDITION,  
BY  
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VOL. III.

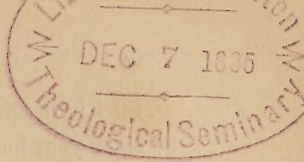
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HORÆ  
HEBRAICÆ ET TALMUDICÆ;  
OR,  
HEBREW AND TALMUDICAL  
EXERCITATIONS  
UPON THE  
GOSPEL OF ST. LUKE.







TO THE

MOST REVEREND FATHER IN CHRIST,

GILBERT,

BY DIVINE PROVIDENCE ARCHBISHOP OF CANTERBURY,

PRIMATE OF ALL ENGLAND, &c.

---

MAY IT PLEASE YOUR GRACE,

HAVING at length finished (in such a manner as it is) this undertaking of mine upon the four Evangelists, religion, gratitude, and duty require it from me, to commemorate and recognise the infinite mercy of God towards me in bringing me thus far, continuing my life, preserving to me that strength of eyesight, vigour both of body and mind, to and in so great a degree of old age. To all which the same divine mercy hath added this great benefit,—that it hath indulged me your Grace's compassion, favour, and patronage. This hath not a little sweetened all the rest, securing to me so much leisure for books, tranquillity in my studies, the settlement of my family, and an easy condition of life. Without this, my mind, bent towards studies, must have wanted its opportunities: I must have been to seek for leisure, retirement, and a quiet seat. The blossomings of these my labours (if now there be any thing in them that is valuable) must have withered in their first putting out, if, by the Divine favour, the dew of your Grace's favour had not watered them.

Your Grace may have forgotten (for you are not wont to write your good turns in marble) what great things you did for me in my straits: what kindness and good will I then found from you, what industry of doing me good, even to admiration. However, they must never slip out of my remembrance and acknowledgment

till I have forgot myself, and remember no more what I am. But since your humanity hath been such as cannot be fully spoken out, let me comprise the whole matter in this short compendium ; that my family had perished, if God's mercy, by the means of your compassion, had not saved it.

What shall I render to the Lord for all his benefits ? and what to your Grace for so great a one ? But can such a one as I think of making returns to God or you ? Let God himself, the Father of mercies, (since I cannot,) become your reward : and by an addition of his mercy, make me capable of rendering him myself ; grant that I might be wholly his, and he yours. I pray that he would long preserve, protect, and direct your Grace, and at length make you everlastingly happy. This, from the heart and without ceasing, is the prayer of,

Most Reverend Father,

Your Grace's most humble

and most devoted servant,

JOHN LIGHTFOOT.



HEBREW AND TALMUDICAL  
EXERCITATIONS  
UPON  
THE EVANGELIST ST. LUKE.

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CHAP. I.<sup>a</sup>

VER. I : Ἐπειδὴ περ πολλοὶ ἐπεχείρησαν, &c.] *Forasmuch as many have taken in hand, &c.*] Whereas it was several years after the ascension of our Lord before the four books of the holy gospel were committed to writing; the apostles, the seventy disciples, and other ministers of the word, in the mean time everywhere dispersing the glad tidings: no wonder if any pious and greedy auditors had, for their own memory's sake and the good of others, noted in their own private table-books as much as they were capable of carrying from the sermons and discourses which they so frequently heard. Nor is it more strange if some of these should from their own collections compile and publish now and then some commentaries or short histories of the passages they had met with. Which, however they might perform out of very good intentions, and a faithful impartial pen, yet were these writings far from commencing an infallible canon, or eternal unalterable rule of the Christian faith.

It was not in the power of this kind of writers either to select what the Divine Wisdom would have selected for the holy canon, or to declare those things in that style wherein the Holy Spirit would have them declared, to whom he was neither the guide in the action nor the director of their pen.

<sup>a</sup> *Leusden's edit.*, vol. ii. p. 485.—*English folio edit.*, vol. ii. p. 375.

Our evangelist, therefore, takes care to weigh such kind of writings in such a balance as that it may appear they are neither rejected by him as false or heretical, nor yet received as divine and canonical: not the first, because he tells us they had written *καθὼς παρέδωσαν*, even those very things which the heavenly preachers *had delivered* to them<sup>b</sup>; not the latter, for to those writings he opposeth, that he himself was *παρακληλουθηκὼς ἄνωθεν*, *one that had perfect understanding of things from above*. Of which we shall consider in its proper place.

Ἀνατάξασθαι διήγησιν *To set forth in order a declaration.*] A kind of phrase not much unlike what was so familiar amongst the Jews, סדר הגדה *an orderly narration*: saving, that that was more peculiarly applied by them to the commemoration of the Passover. And yet it is used<sup>c</sup> in a larger sense too, לסדר אגדה דהוה קמסדר אגדתא which you may render, *who was the ἀνατάσσων διήγησιν, he who set forth in order a declaration*.

Περὶ τῶν πεπληροφορημένων, &c. *Of those things which are most surely believed among us, &c.*] Let us recollect what the unbelieving Jews think and say of the actions, miracles, and doctrine of Christ; and then we shall find it more agreeable to render this clause, *of those things which are most surely believed among us*, according to what Erasmus, Beza, our own English translators, and others, have rendered it, than with the vulgar, *quæ in nobis completæ sunt rerum, of the things which are fulfilled amongst us*. They had said, “This deceiver seduceth the people, those wonders he did were by the power of magic; ‘but we do most surely believe those things which he did and taught.’”

Ver. 2 : Οἱ ἀπ’ ἀρχῆς αὐτόπται καὶ ὑπηρέται, &c. *Which from the beginning were eyewitnesses and ministers of the word, &c.*] If ἀπ’ ἀρχῆς, *from the beginning*, have reference to the time wherein Christ published the gospel upon earth, as no one need to doubt, then there is little distinction to be made between αὐτόπται and ὑπηρέται, *eyewitnesses and ministers*: for who from that time had been made a *minister of the word*, that had not been an *eyewitness* and seen<sup>d</sup> Christ himself?

<sup>b</sup> *English folio edition*, vol. ii. p. 376.

<sup>c</sup> *Succah*, fol. 53. 1.

<sup>d</sup> *Leusden’s edition*, vol. ii. p. 486.

so that we may easily conjecture who are these *αὐτόπται* and *ὑπηρέται* here, viz., the apostles, the seventy disciples, and others that filled up the number of the hundred and twenty, mentioned Acts i. 15.

It is said of Mnason, that he was *ἀρχαῖος μαθητὴς*, *an old disciple*, Acts xxi. 16. It may be supposed of him, that he had been a disciple *ἀπ' ἀρχῆς*, *from the beginning*; that is, from the very time wherein Christ himself published his glad tidings. Those words *ἀφ' ἡμερῶν ἀρχαίων*, *a good while ago*, Acts xv. 7, ought to be understood also in this sense.

Ver. 3 : *Παρηκολουθηκότι ἄνωθεν πᾶσιν*. *Having had perfect understanding of all things from the very first.*] This is not indeed ill rendered, *having understood these things from the very first*: but it may perhaps be better, *having attained to an understanding of these things from above*,—from heaven itself. So *ἄνωθεν*, *from above*, signifies *οὐρανόθεν*, *from heaven*, John iii. 3, 31; xix. 11; James i. 17; iii. 17, &c. For,

I. This version includes the other: for he that hath a perfect understanding of these things *from above*, or by divine inspiration, did understand them *from the beginning*.

II. Take notice of the distinction that is in Josephus<sup>c</sup>, *Δεῖ τὸν ἄλλοις παράδοσιν πράξεων ἀληθινῶν ὑπισχνούμενον, αὐτὸν ἐπίστασθαι ταύτας πρότερον ἀκριβῶς*. *He that undertakes to give a true relation of things to others, ought himself to know them first very accurately*, ἢ παρηκολουθηκότα τοῖς γεγονόσιν, ἢ παρὰ τῶν εἰδόντων πυνθανόμενον, *having either very diligently observed them himself, or learned by inquiry from others*. We see he opposeth τὸν παρηκολουθηκόθα τῷ πυνθανομένῳ. Now if St. Luke had writ his history as “he had learned from others” (as they wrote whom he instances in ver. 1), then he had been amongst the πυνθανομένους, *those that had learned from others*; not the παρηκολουθηκότας. Nor could he promise more than they might do, of whom he said, πολλοὶ ἐπέχειρσαν, &c., *that many had taken in hand*, &c.

Κράτιστε<sup>f</sup> Θεόφιλε. *Most excellent Theophilus.*] There is one guesses this *most excellent Theophilus* to have been an Antiochian, another thinks he may be a Roman; but it is very uncertain either who or whence he was. There was one

<sup>c</sup> Cont. Apion. lib. i. [Hudson, p. 1335. l. 1.] [i. 10.]

<sup>f</sup> *English folio edition*, vol. ii. p. 377.



Theophilus amongst the Jews, at that very time, probably, when St. Luke wrote his Gospel; but I do not think this was he. Josephus mentions him; “King Agrippa, removing Jesus the son of Gamaliel from the high priesthood, ἔδωκεν αὐτὴν Μαθθαί τῷ Θεοφίλου, gave it to Mathias the son of Theophilus: καθ’ ὃν ὁ πρὸς Ῥωμαίους πόλεμος Ἰουδαίοις ἔλαβε τὴν ἀρχήν” in whose time the Jewish war began.

Ver. 5: Ἐξ ἐφημερίας Ἀβιά. *Of the course of Abia.*] They are very little versed in the Holy Scriptures, and less in the Jewish learning, that could imagine this Zacharias to have been the high priest, when he is said to have been but of the eighth course, and to have attained this turn of attendance by lot.

As to the institution of the courses under the first Temple, there is no need to say anything, because every one hath it before him, 1 Chron. xxiv. But under the second Temple there was indeed some difference, not as to the order of their courses, but as to their heads and families. Of which thing the Talmudists treat largely, and indeed not altogether from the purpose: let them comment in my stead:

“Four<sup>h</sup> (במשמרות) courses of priests went up out of Babylon; Jedaiah, Harim, Pashur, and Immer, Ezra ii. 36, &c. The prophets, who were conversant amongst them at that time, obliged them, that if Jehoiarib himself should come up from the captivity, that he should not thrust out the course that preceded him, but be, as it were, an appendix to it. The prophets come forth, and cast in four-and-twenty lots into the urn; Jedaiah comes, and having drawn five, himself was the sixth. Harim comes, and having drawn five, himself was the sixth. Pashur comes, and having drawn five, himself was the sixth. Immer comes, and having drawn five, himself was the sixth. It was agreed amongst them that if Jehoiarib himself should return out of captivity, he should not exclude the foregoing course, but be, as it were, an appendix to it. The heads of the courses stand forth, and divide themselves into the houses of their fathers,” &c. We have the same thing in Babyl. *Erachin*, fol. 12. 2.

If these things be true (and, indeed, by comparing them

<sup>s</sup> Antiq. lib. xx. cap. 8. [Hudson, p. 899. l. 16.] [xx. 9. 7.]

<sup>h</sup> Hieros. Taanith, fol. 68. 1.

with the place in Ezra before quoted, we may believe they are not much amiss), then the ἐφημερία τοῦ Ἀβιά, *the course of Abiah*, both here and Nehem. xii. 17, must not so much be understood of the stock or race of Abijah, as that that course retained the name of Abijah still. For though there were four-and-twenty classes made up of the four only named, yet did they retain both their ancient order and ancient names too. If therefore Jehoiarib, i. e. his course, should come up out of Babylon (which, however, did not happen), it was provided that he should not disturb the fixed and stated order by intruding into the first place; but retaining the name of Jehoiarib in the first class, which consisted now of those of Jedaiah, ἐφημερία, his *course*, should be distributed amongst those orders.

II. The Rabbins<sup>i</sup> have a tradition: there were twenty-four *courses* of priests in the land of Israel, and twelve *courses* in Jericho. What! twelve in Jericho? This would increase the number too much. No; but there were twelve of those in Jericho; that when the time came about that any *course* should go up to Jerusalem, half a *course* went up from the land of Israel, and half a *course* from Jericho, that by them might come a supply both of water and food to their brethren that were at Jerusalem.”

Gloss:—“When the time came that any *course* should go up<sup>k</sup> to Jerusalem, it divided itself, that half of it should go to Jericho, that they might supply their brethren with water and food.” &c.

III. As to the circulation of these *courses* or *turns*, we may guess something of it from the Gloss in *Midras Coheleth*<sup>l</sup>. The Midras itself hath these words: “It is R. Chaija’s tradition: It is written, שִׁבְעַת יָמֵי הַמִּימֹת הַהֵינִיָּה *Seven weeks shall be complete*, i. e. between the Passover and Pentecost, Levit. xxiii. 15. But when are they so? בּוֹמֵן שָׁאֵן *when Joshua and Shecaniah do not interfere*.”

Where the Gloss, from another author, hath it thus: “When the calends of the month Nisan fall in with the sab-

<sup>i</sup> Bab. Taanith, fol. 27. 1. <sup>k</sup> Leusden’s edition, vol. ii. p. 427.

<sup>l</sup> Fol. 82. 4.

bath, then doth the Passover fall in with the sabbath too : and then let them begin to number from the going out of the sabbath, and the weeks will be complete according to the days of the creation. He takes an instance from Joshua and Shecaniah. For there were twenty-four courses, which took their turns alternately every sabbath : amongst which Joshua was the ninth, and Shecaniah the tenth. On the first week of the month Nisan, Jehoiarib was the first course ; on the second week Jedaiah ; שבת של פסח כל המשמרות שוות *on the paschal week, all<sup>m</sup> the courses attended together.* The six weeks to that sabbath that immediately preceded the Pentecost, there ministered six courses, Harim, Seorim, Malchijah, Mijamin, Hakkos, Abiah. In the sabbath that precedes the Pentecost, Joshua enters, but does not attend till after Pentecost. Behold, Joshua and Shecaniah are not between the Passover and Pentecost : for if Joshua was between the Passover and Pentecost, the weeks would not be complete according to the days of the creation."

He adds a great deal more, but, I confess, it is beyond my reach : such is that that immediately follows : "They are not complete as the days of the creation ; כי יש למנות כג' עד " *for we may number from three to three, or from five to five,* and so Joshua and Shecaniah will enter [*upon their course*] before the Pentecost. For behold, the sabbath before Nisan, let it be Jehoiarib's turn, ויהיו ז' שבועות עד הפסח *and let there be seven weeks to the Passover,*" &c. ; which must either be some fault in the printer, or a riddle to me that I cannot tell what to make of.

However, by the whole series of the discourse it appears, that the beginning of the double circulation of the *courses* was with the twofold beginning of the year, Nisan and Tisri : as also that all the *courses* performed their ministry together in the feasts. Here, indeed, is mention only as to the Passover ; but we do not want for authorities to make it out, that as they did so then, so also at the feast of Pentecost and Tabernacles. Let Jehoiarib, therefore, begin the first course in the beginning of the month Nisan ; and (remembering, that all the *courses* together performed their service at the Pass-



over and Pentecost) the *courses* will all have run out in half the year; for so (taking in those two feasts) six-and-twenty weeks are spent off. Then let Jehoiarib begin again with the month Tisri; and suppose all the *courses* jointly ministering at the feast of Tabernacles, and they will have finished their round (excepting one week over) by the month Nisan again: which gap of that one week how it is filled up, as also the intercalary month when it happened, would be too much for us to discuss in this place.

IV. The *course* of Bilgah is put out of its just order, and thrown into the last place, if that be true, which we meet with in Jerusalem *Succah*<sup>n</sup>. They say, "All that went into the Mountain of the Temple made their entry on the right hand, and went out at the left: but Bilgah went towards the south, because of the apostasy of his daughter Mary: for she went and married a certain soldier of the kingdom of the Grecians. He came and struck the top of the altar, saying, לוקום לוקום " *O wolf, wolf*, thou that devourest all the good things of Israel, and yet in a time of straits helpst them not." There are also that say, that the reason why this was thus ordered was, because Bilgah's *course* was once neglected, when it came about to them to have gone up to have performed their ministry. Bilgah, therefore, was always amongst those that went out, as Isbab was amongst those that came in; having cast that *course* out of their order."

V. "על כל משמר ומשמר היה מעמד בירושל" *For every course there was a stationary assembly* of priests, Levites, and Israelites, at Jerusalem. When the time came, wherein the *course* must go up, the priests and the Levites went up to Jerusalem; but the Israelites that were within that *course*, all met within their own cities, and read the history of the creation, Gen. i; and the stationary men fasted four days in that week; viz. from the second to the fifth."

Gloss: "There was a *stationary assembly* מעמד for every course stated and placed in Jerusalem, who should assist in the sacrifices of their brethren: and besides these that were stated in Jerusalem, there was a *stationary assembly* in every city. All Israel was divided into twenty-four *stations*, according to the twenty-four *courses*. There was the *station* of

<sup>n</sup> Fol. 51. 4.

<sup>o</sup> Taanith, cap. 4. hal. 2.

priests, Levites, and Israelites, at Jerusalem; the priests of the *course* went up to Jerusalem to their service, the Levites to their singing; and of all the *stations*, there were some appointed and settled at Jerusalem that were to assist at the sacrifices of their brethren. The rest assembled in their own cities, poured out prayers that the sacrifices of their brethren might be accepted; fasting, and bringing forth the book of the law on their fast-day," &c. So the Gloss hath it.

The reason of this institution as to stationary-men is given us in the Misna; *כי היאך קרבנו של אדם קרב והוא אינו עומד צל גביר* *For how could every man's offering be made, if he himself were not present?* Now, whereas the daily sacrifice, and some other offerings, were made for all Israel, and it was not possible that all Israel should be present, these stationaries were instituted, who, in the stead of all Israel, should put their hands upon the daily sacrifice, and should be present at the other offerings that were offered for all Israel. And while these were performing this at Jerusalem, there were other stationaries in every *course*, who, by prayers and fasting in their own cities, helped forward, as much as they could, the services of their brethren that were at Jerusalem.

"The<sup>q</sup> children of Israel lay on their hands, but the Gentiles do not. The men of Israel lay on their hands, but the women do not. R. Jose saith, Abba Eliezer said to me, We had once a calf for a peace offering: and bringing it into the Court of the Women, the women put their hands upon it: not that this belonged to the women so to do, *אלא מפני נחת רוחות של נשים* *but that the women's spirits might be pleased.*" A remarkable thing.

The priests, throughout all the *courses*, grew into a prodigious number, if that be true in *Jerusalem Taaniths*; "R. Zeora in the name of Rabh Houna said, That the least of all the *courses* brought forth eighty-five thousand branches of priests." A thing not to be credited.

*Kai ē gynē autou ēk tōn θυγατέρων 'Ααρών. And his wife was of the daughters of Aaron.]* In the Talmudists, *כוהנת* a priestess;

<sup>p</sup> *Leusden's edition*, vol. ii. p. 488.

<sup>q</sup> *Siphra*, fol. 3. 2.

<sup>r</sup> *English folio edit.*, vol. ii. p. 379.

<sup>s</sup> *Fol.* 69. 1.

viz. one born of the lineage of priests. It was lawful<sup>t</sup> for a priest to marry a Levitess, or indeed a daughter of Israel: but it was most commendable of all to marry one of the priests' line. Hence that story in *Taanith* (ubi supr.), "Four-score pair of brethren-priests took to wife fourscore pair of sister-priestesses in Gophne, all in one night."

There was hardly any thing among the Jews with greater care and caution looked after than the marrying of their priests; viz. that the wives they took should not by any means stain and defile their priestly blood: and that all things which were fit for their eating should be hallowed. Hence that usual phrase for an excellent woman, *הרגנת להנשא לכהונה* *She deserves to marry with a priest.*

Josephus<sup>u</sup> speaks much of this care, ὅπως τὸ γένος τῶν ἱερέων ἄμικτον καὶ καθαρὸν διαμένῃ, *that the whole priestly generation might be preserved pure and unblended.*

Ἐλισάβετ· *Elisabeth.*] The Seventy give this name to Aaron's wife, Exod. vi. 23.

Ver. 6: Ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιώμασι, &c.] *In all the commandments and ordinances, &c.*] So Numb. xxxvi. 13, Αὔται αἱ ἐντολαὶ καὶ τὰ δικαιώματα, *These are the commandments and judgments.* It would perhaps seem a little too fine and curious to restrain the ἐντολαὶ to the *decatalogue*, or *ten commandments*, and the δικαιώματα to the *ceremonial and judicial laws*, though this does not wholly want foundation. It is certain the precepts delivered after the decatalogue, from Exod. xxi to chap. xxiv, are called δικαιώματα, *judgments*, or *ordinances*, Exod. xxi. 1; xxiv. 3.

The Vulgar can hardly give any good account why he should render δικαιώματα by *justifications*, much less the followers of that translation why they should from thence fetch an argument for *justification* upon observation of the commands, when the *commands and institutions of men* are by foreign authors called δικαιώματα; nay, the *corrupt customs* that had been wickedly taken up have the same word, 1 Sam. ii. 13, Καὶ τὸ δικαίωμα τοῦ ἱερέως παρὰ τοῦ λαοῦ, &c., *the priest's 'custom' with the people was*, &c. 2 Kings xvii. 8, Καὶ ἐπο-

<sup>t</sup> Kiddushin, cap. 4. hal. 1.

<sup>u</sup> Joseph. cont. Apion. lib. i. p. mihi 918. [i. 7.]

πεύθησαν τοῖς δικαιώμασι τῶν ἐθνῶν, &c., and walked in the 'statutes' of the heathen.

The word δικαιώματα is frequently rendered by those interpreters from חוקים and הוקות; which, to wave all other instances, may abundantly appear from Psalm cxix. And the very things which the Jews speak of the Hebrew word obtain also in the Greek.

"Perhaps<sup>x</sup> Satan and the Gentiles will question with Israel, what this or that command means, and what should be the reason of it. The answer that ought to be made in this case is, הוקה היא It is ordained, it is a law given by God, and it becomes not thee to cavil."

אַתָּה־הִקֵּיתִי<sup>y</sup> תַּשְׁמֶר "Ye shall observe my statutes, [Lev. xviii. 4.] that is, even those which Satan and the nations of the world do cavil at. Such are those laws about eating swine's flesh; heterogeneous clothing; the nearest kinsman's [leviri] putting off the shoe; the cleansing of the leper, and the scapegoat. If, perhaps, it should be said that these precepts are vain and needless, the text saith, 'I am the Lord. I, the Lord, have ordained these things; and it doth not become thee to dispute them.'"<sup>z</sup> They are δικαιώματα, just and equal, deriving their equity from the authority of him that ordained them.

Ver. 8: 'Εν τῇ τάξει τῆς ἐφημερίας. In the order of his course.] "The<sup>z</sup> heads of the courses stood forth, and divided themselves into so many houses of fathers. In one course, perhaps, there were five, six, seven, eight, or nine houses of fathers: of the course wherein there were but five houses of fathers, there were three of them<sup>a</sup> ministered three days, and two four days; if six, then five served five days, and one two days; if seven, then every one attended their day; if eight, then six waited six days, and two one day; if nine, then five waited five days, and four the other two."

Take the whole order of their daily attendance from Gloss in *Tamid*, cap. 6: "The great altar [or the altar of sacrifice] goes before the lesser [or that of incense]. The lesser altar goes before the pieces of wood [laid on the hearth of the

<sup>x</sup> R. Solomon in Numb. xix.

<sup>y</sup> Joma, fol. 67. 2.

<sup>z</sup> Hieros. Taanith, ubi supr.

<sup>a</sup> English folio edit., vol. ii. p. 380.



great altar]; the laying on the wood goes before the sweeping<sup>b</sup> the inner altar [or that of the incense]; the sweeping of the inner altar goes before the snuffing of the lamps; the snuffing of the lamps goes before the sprinkling of the blood of the daily sacrifice; the sprinkling of the blood of the daily sacrifice goes before the snuffing of the two other lamps; the snuffing of the two other lamps goes before the incense; the incense goes before the laying on the parts of the sacrifice upon the altar; the laying on the parts goes before the *Mincha*; the *Mincha* goes before the meal [or the two loaves] of the chief priest; the two loaves of the chief priest go before the drink offering; the drink offering before the additional sacrifices. So Abba Saul." But a little after; "The wise men say, 'The blood of the sacrifice is sprinkled; then the lamps snuffed; then the incense; then the snuffing of the two other lamps: and this is the tradition according to the wise men.'"

Ver. 9 : Κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε, &c. *According to the custom of the priest's office, his lot was, &c.*] "The<sup>c</sup> ruler of the Temple saith, בואו והפסו *Come ye, and cast your lots*, [that it may be determined] who shall kill the sacrifice, who sprinkle the blood, who sweep the inner altar; who cleanse the candlestick, who carry the parts [of the sacrifice] to the ascent of the altar; the head, the leg, the two shoulders, the tail of the back bone, the other leg, the breast, the gullet, the two sides, the entrails, the flour, the two loaves, and the wine. זכה מי שזכה *He hath it, to whom it happens by lot.*"

"The<sup>d</sup> room Gazith [in which the lots were cast] was in the form of a large hall: the casting of the lots was on the east side of it, some elder sitting on the west. [Gloss: Some elder of the Sanhedrim, that instructed them in the custom and manner of casting the lot.] The priests stood about in a circle; and the ruler coming, snatched off a cap from the head of this or that person, and by that they understood where the lot was to begin."

"They<sup>e</sup> stood in a circle; and the ruler, coming, snatches off a cap from the head of this or that man: from him the lot begins to be reckoned, every one lifting up his finger at

<sup>b</sup> *Leusden's edit.*, vol. ii. p. 489.

<sup>c</sup> *Tamid*, cap. 3. hal. 1.

<sup>d</sup> *Joma*, fol. 25. 1.

<sup>e</sup> *Gloss. ibid.* fol. 22. 1.

each number. The ruler also saith, ‘In whomsoever the number ends, he obtains this or that office by lot: and he declares the number; e. g., there is, it may be, the number one hundred, or threescore, according to the multitude of the priests standing round. He begins to reckon from the person whose cap he snatched off, and numbers round till the whole number is run out. Now, in whomsoever the number terminates, he obtains that office about which the lot was concerned. And so it is in all the lots.”

I will not inquire at present whether this casting of lots was every day, or whether for the whole week, wherein such or such a course performed its attendance. It seems that at this time the number, whatever it was, for the choice of one to burn incense, ended in our Zacharias: whose work and business in this office, let it not be thought tedious to the reader to take an account of in these following passages:

*Toû θυμιάσαι* *To burn incense.*] *בְּקֶטֶר*<sup>f</sup> *מי שזכה* “*He whose lot it was to burn incense took a vessel containing the quantity of three eabs, in the midst of which there was a censer full and heaped up with incense; over which there was a cover.*”

*במחתה*<sup>g</sup> *מי שזכה* “*He to whom the lot fell of the vessel wherein the coals were to be taken up, takes it and goes up to the top of the altar; and there, stirring the fire about, takes out some of the hottest coals, and, going down, pours them into a golden vessel.*”

“When<sup>h</sup> they had come from hence to the space between the altar and the porch of the Temple, one of them tinkles a little bell; by which, if any of the priests be without doors, he knows that his brethren the priests are about to worship: so that he makes all speed, and enters in. The Levite knows his brethren the Levites are beginning to sing, so he makes haste, and enters in too. Then the chief head or ruler of the course for that time sets all the unclean in the east gate of the court, that they may be sprinkled with blood.”

“When<sup>i</sup> they<sup>k</sup> were about to go up the steps of the porch, those whose lot it was to sweep off the ashes from the inner altar and the candlestick went up first; he that was to sweep

<sup>f</sup> *Tamid*, cap. 5. hal. 4.

<sup>g</sup> *Halac.* 5.

<sup>h</sup> *Halac.* 6.

<sup>i</sup> *English folio edit.*, vol. ii. p. 381.

<sup>k</sup> *Cap.* 6. hal. 1.

the altar went in first, takes the vessel, worships, and goes out."

"He<sup>l</sup> who, by lot, had the vessel for gathering up the coals, placeth them upon the inner altar, lays them all about to the brim of the vessel, then worships and goes out."

"He<sup>m</sup> who was to burn the incense takes the censer from the midst of the vessel wherein it was, and gives it to one standing by. If any incense had been scattered in the vessel, he gives it him into his hand; scatters the incense upon the coals, and goes out. He does not burn the incense till the ruler bids him do it."

Ver. 10: Καὶ πάν τὸ πλῆθος τοῦ λαοῦ ἦν προσευχόμενον ἔξω· *The whole multitude of the people were praying without.*]  
When the priest went in unto the holy place to burn incense, notice was given to all by the sound of a little bell, that the time of prayer was now: as hath been already noted.

I. As many as were in the court where the altar was retired from between the Temple and the altar, and withdrew themselves lower: פורשין מבין האולם ולמזבח בשעת הַקְטֶרֶת *They drew off from the space that was between the porch and the altar while the incense was burning.*

R. Jose saith<sup>o</sup>, "That in five circumstances the space between the porch and the altar is equal to the temple itself. For no one comes thither bareheaded, disturbed with wine, or with hands and feet unwashed. And as they withdraw themselves from the temple itself in the time of incense, so do they the same<sup>p</sup> at that time from the space that is between the porch and the altar."

II. In the other courts they were not bound to retire or change their place; but in all they gave themselves to prayer, and that in deep silence: "The<sup>q</sup> fathers ordained prayers in the time of the daily sacrifice:" And of what kind soever the prayers were, whether their phylacterical ones alone, or their phylacterical in conjunction with others, or others without their phylacterical, still they uttered them very silently: "He<sup>r</sup> that repeats his prayers in that silent manner that he does

<sup>l</sup> Halac. 2.<sup>m</sup> Halac. 3.<sup>p</sup> *Leusden's edition*, vol. ii. p. 490.<sup>n</sup> Joma, fol. 44. 1.<sup>q</sup> Beracoth, fol. 26. 1.<sup>o</sup> Bemidbar. Rab. fol. 244. 3.<sup>r</sup> Ibid. cap. 2. hal. 3.

not hear himself, he does his duty. But R. Jose would have it, that he repeats his prayers so that the sound of his own voice may reach his own ears." To this deep silence in the time of incense and prayers that passage seems to allude, Rev. viii. 1. 3.

When the incense and prayers were ended, the parts of the sacrifice were laid upon the altar, and then the Levites began their psalmody, and their sounding the trumpet.

Ver. 11: "Ὁφθῇ δὲ αὐτῷ ἄγγελος Κυρίου. *There appeared unto him an angel of the Lord.*"] It might be a reasonable doubt whether ever there had appeared an angel in the Temple, even in the first, when elsewhere the appearance of angels was so very familiar, much less in the second, when every thing of that nature had so perfectly ceased, till now that the gospel began to dawn and shine out.

What we find related<sup>s</sup> concerning Simeon the just, how "for those forty years wherein he had served as high priest, he had seen an angel clothed in white coming into the Holy Place on the day of Expiation, and going out again: only his last year he saw him come in, but did not see him go out again; which gave him to understand that he was to die that year:" we may suppose this invented rather for the honour of the man than that any such thing happened for the greater solemnity of the day.

Ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου. *Standing on the right side of the altar of incense.*] "It is a tradition. The table [*of the shewbread*] was on the north side, distant from the wall two cubits and a half. The candlestick on the south, distant from the wall two cubits and a half. The altar [*of incense*] placed in the middle and drawn out a little towards the east."

So that the angel standing on the right side of the altar stood on the north side: on which side if there were an entrance into the Holy of Holies, as R. Chaninah thinks<sup>u</sup>, then we may suppose the angel, by a sudden appearance, came out from the Holy of Holies.

Ver. 15<sup>x</sup>: Οἶνον καὶ σίκερα. *Neither wine nor strong drink.*] That is, if the Jews may be our interpreters properly enough,

<sup>s</sup> Hieros. Joma, fol. 42. 3.

<sup>t</sup> Bab. Joma, fol. 33. 3.

<sup>u</sup> Joma fol. 59. 1.

<sup>x</sup> *English folio edit.*, vol. 2. p. 382.



“neither new nor old wine;” Numb. vi. 3, מִיַּיִן וְשֵׁכָר יִזָּר : Greek, ἀπ’ οἴνου καὶ σίκερα ἀγνισθήσεται, *he shall separate himself from wine and strong drink*. Targum, מִחֲמַר חֲדָת וְעֵתִיק יִזָּר. *He shall separate himself from wine new and old*. So Deut. xiv. 26.

“R. Jose of Galilee saith<sup>y</sup>, Why doth the Scripture double it, יַיִן וְשֵׁכָר wine and strong drink? For is not wine strong drink, and strong drink wine?” שֵׁכָר is wine no doubt, Numb. xxviii. 7; לִיהֹדָה הַסֵּךְ נִסָּךְ שֵׁכָר Thou shalt cause the strong wine to be poured out before the Lord. Greek, Σπείσεις σπονδῆν σίκερα Κυρίῳ. Targum, נִסֹּךְ רַחֲמַר עֵתִיק a drink offering of old wine.

Whilst I a little more narrowly consider that severe interdiction by which the Nazarite was forbidden the total use of the vine, not only that he should not drink of the wine, but not so much as taste of the grape, not the pulp nor stone of the grape, no, not the bark of the vine; I cannot but call to mind,

I. Whether the vine might not be the tree in paradise that had been forbidden to Adam, by the tasting of which he sinned. The Jewish doctors positively affirm this without any scruple<sup>z</sup>.

II. Whether that law about the Nazarites had not some reference to Adam while he was under that prohibition in the state of innocency. For if the bodily and legal uncleannesses, about which there are such strict precepts, Numb. v., especially the leprosy, the greatest of all uncleannesses, did excellently decipher the state and nature of sin; might not the laws about Nazarites which concerned the greatest purities in a most pure religion [Lam. iv. 7], be something in commemoration of the state of man before his fall?

There was, as the doctors call it, יַיִן מִצְוָה the wine of command; which they were bound by precept to drink. Such was “that wine of the tithes,” Deut. xii. 17, 18, that was commanded to be drunk at Jerusalem, and the cup of wine to be drunk at the Passover. What must the Nazarite do in this case? If he drink, he violates the command of his order; if he

<sup>y</sup> Bemidb. Rab. fol. 240. 3.

<sup>z</sup> Sanhedr. fol. 70. 1. Bemidb. Rab. fol. 140. 2. fol. 238. 4, &c.

do not drink, he breaks the command about tithes and the laws of his fathers. יִתְּרֵץ אֱלִיָּהוּ *Let Elias untie this knot when he comes.*"

Ver. 17: 'Εν πνεύματι καὶ δυνάμει 'Ηλίου. *In the spirit and power of Elias.*] I. The Baptist is Elias, as our Saviour was David; that is, the antitype, Jer. xxx. 9; Mal. iv. 5; Hos. iii. 5, &c. It is less wonder that the Jews, from the words of Malachi, should expect the personal coming of Elijah, since there are not a few Christians that would be looking for the same thing, although they have an angel in this place interpreting it otherwise, and our blessed Saviour elsewhere himself [Matt. xi. 14]; "This is Elias which was for to come." But they misunderstood the phrase of the "great and dreadful day of the Lord;" as also were deceived into the mistake by the Greek version, "that Elias must come before the last judgment."

II. It is not said by the prophet Malachi, "Behold I will send you Elijah the *Tishbite*," but "Elijah the *prophet*;" which<sup>a</sup> perhaps might be better rendered, "Behold I send you a prophet Elijah." And I may confidently say it would not be so wide from the sense and meaning of Malachi as the Greek interpreters, who by a prodigious daringness in favour of the Jewish traditions, have rendered it, 'Ιδοὺ ἐγὼ ἀποστελῶ ὑμῖν Ἐλίαν τὸν Θεσβίτην. *I send you Elijah the Tishbite.*

III. If I mistake not, "Elias the prophet" is but twice mentioned (I mean in those very terms) throughout the whole book of God: once in this place in Malachi, the other in 2 Chron. xxi. 12. And in both those places I believe it is not meant Elijah the Tishbite in his own person, but some one in the spirit and power of him. That the words in Malachi should be so understood, both the angel and our Saviour teach us, and it seems very proper to be so taken in that place in the Chronicles.

IV. That great prophet that lived in Ahab's days is called the *Tishbite*, throughout the whole story of him, and not the *prophet*. Nor is he called the prophet, Luke iv. 25 (where yet it is said, 'Eliseus the prophet'); nor by St. James, chap. v. 17. For the very word תִּשְׁבִּי *Tishbi*, which is his epithet, sufficiently asserts his prophetic dignity when it denotes no other

<sup>a</sup> *Leusden's edition*, vol. ii. p. 491.

than a *converter*. For whence can we better derive the etymology? to which indeed the prophet Malachi seems to have alluded, “Behold, I send you Elijah the prophet, *יהושע* and he shall turn,” &c.

V. But<sup>b</sup> be it so that he might be called *Tishbite* from the city *Toshab*, as the Targum and other Rabbins would have it (which yet is very farfetched), that very thing might evince that it is not he himself that is meant by Malachi, but some other, because he doth not mention the *Tishbite*, but a *prophet Elias*, that is, a *prophet in the spirit of Elias*.

So among the Talmudists, any one skilled in signs and languages is called Mordecai, viz. because he is like him who lived in the days of Ahasuerus.<sup>c</sup>

Ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. *To turn the hearts of the fathers to the children.*] John came ἐν δυνάμει, *in the power of Elias*; not that power by which he wrought miracles [for John wrought none, John x. 41]; but “in the power of Elias turning the hearts of men,” &c. Elias turned many of the children of Israel towards the Lord their God, 1 Kings xviii: so did John, who over and above “turned the hearts of the fathers towards their children.” Which what it should mean is something dark and unintelligible. You will hardly allow the Jews’ gloss upon this place, who do so greatly mistake about the person, and who will allow nothing of good to be done by the Elias they expect, but within the compass of Israel. But are not the Gentiles to be converted? They in the prophets’ dialect are ‘the children of Zion, of Jerusalem, of the Jewish church:’ nothing more frequent. And in this sense are the words of Malachi we are now handling to be understood: ‘Elias the Baptist will turn the hearts of the Jews towards the Gentiles, and of the Gentiles towards the Jews.’ This was indeed the great work of the gospel, to bring over the Jew and Gentile into mutual embraces through the acknowledgment of Christ: which John most happily began, who came that “all men through him might believe,” John i. 7: yea, and the Roman soldiers did believe as well as the Jews, Luke iii. 14.

Ἀπειθεῖς ἐν φρονήσει δικαίων. *The disobedient to the wisdom*

<sup>b</sup> *English folio edition*, vol. ii. p. 383.

<sup>c</sup> Menacoth, fol. 64. 2; and the Gloss, *ibid*.

of the just.] The Greek in Malachi hath it, καρδίαν ἀνθρώπου πρὸς τὸν πλησίον αὐτοῦ, *the heart of a man towards his neighbour*. The words of the prophet having been varied, the angel varies too, but to a more proper sense. For the Gentiles were not to be turned to the Jews as such, or to the religion of the Jews, but to God “in the wisdom of the just.” “The children to the fathers:” the phrase *fathers*, according to the Jewish state at that time, was of doubtful sound, and had something of danger in it; for by that word generally at that time, was meant nothing else but the Fathers of Traditions, to whom God forbid any should be turned to those fathers in the folly of traditions, but to God in the wisdom of the just.

Ver. 18 : Ἐγὼ γάρ εἰμι πρεσβύτης. *For I am an old man.*] If so *old a man*, why then was he not sequestered from the service of the Temple by the law of superannuation? Numb. iv. 3; viii. 24, 25. Hear what the Rabbins say in this case :

“There<sup>c</sup> is something that is lawful in the priests, that is unlawful in the Levites: and there is something lawful in the Levites, that is unlawful in the priests. The Rabbins deliver; the priests upon any blemish are unfit; as for their years they are not unfit; the Levites for their years may be unfit, but by reason of blemish are not. From that which is said, that at the age of fifty years they shall cease waiting, we learn that years may make the Levites unfit. Perhaps the priests also are made unfit through years: and indeed, does it not seem in equity, that if the Levites, whom a blemish doth not make unfit, should yet be made unfit by superannuation, should not much more the priests be made unfit by superannuation, when even a spot or blemish will make them unfit? But the text saith, This is the law of the Levites; not, This is the law of the priests. The Rabbins deliver: What time a priest comes to maturity, till he grow old, he is fit to minister; and yet a spot or blemish makes him unfit. The Levite from his thirtieth to his fiftieth year is fit for service; but being superannuated, he becomes unfit. How must this be understood concerning the Levites? To wit, for that time wherein the ark was in the wilderness: but

<sup>c</sup> Cholin, fol. 24. 1.



at Shiloh and in the Temple they were not rendered unfit, unless through the defect of their voice<sup>d</sup>.

Ver. 21<sup>c</sup>: Ἐθαύμαζον<sup>f</sup> ἐν τῷ χορεύειν. *They marvelled that he tarried so long.*] There is something of this kind told of Simeon the Just, concerning whom we have made some mention already :

“The<sup>s</sup> high priest made a short prayer in the holy place. He would not be long in prayer, lest he should occasion any fear in the people. There is a story of one who tarried a long while in it, and the people were ready to have entered in upon him. They say it was Simeon the Just. They say unto him, ‘Why didst thou tarry so long?’ He answered them, saying, ‘I have been praying for the Temple of your God, that it be not destroyed.’ They answered him again, ‘However, it was not well for you to tarry so long.’”

Ver. 22: Ἦν διαρεύων. *He beckoned unto them.*] There is also ἐνένεον, ver. 62, *they made signs.* חרש רומן ונרמן *the deaf and dumb man*, διαρεύει αὐτοῖς, καὶ ἐννεύουσιν αὐτῷ, *he nods to them, and they nod to him*<sup>h</sup>.

The Talmudists distinguish the judgments given by a dumb man into חרכנת ראש *the nodding of the head*, and רמיות חרש *the dumb man's making signs*.

“If<sup>i</sup> any person be dumb, and yet hath his understanding, should they say to him, May we write a bill of divorce to thy wife, בראשו וחרכין *and he nod with his head*, they make the experiment upon him three times,” &c. And a little after, חרש רמיות על אין סומכין *they do not much rely upon the signs of the deaf and dumb man*. For as it is in the same place, חרש אין דין מי שנשתתק כדן חרש *the dumb person, and the deaf and dumb, differ*. Gloss: “The one can hear and not speak; the other can neither hear nor speak.”

Amongst the doctors, the חרש *the deaf and dumb person* is commonly looked upon as one made so by some fit of palsy or apoplexy, by which the intellectuals are generally affected: whence the deaf and dumb are, according to the traditional canons, deprived of several offices and privileges of which others are capable.

<sup>d</sup> See Bemidbar Rab. 222. 3.

<sup>c</sup> *English folio edit.*, vol. ii. p. 384.

<sup>f</sup> *Leusden's edition*, vol. ii. p. 492.

<sup>g</sup> Hieros. Joma, fol. 43. 2.

<sup>h</sup> Gittin, cap. 5. hal. 7.

<sup>i</sup> Maimon. in Gerushim, cap. 2.

This case therefore of Zacharias might have occasioned a considerable question, whether he ought not to have been sequestered from his ministry, and deprived of all the privileges of his priesthood, because he had been struck deaf and dumb, but that it happened to him in so signal and extraordinary a way.

Ver. 24: Περιέκρυβεν ἑαυτὴν μῆνας πέντε. *She hid herself five months.*] “*She hid herself five months*, saying, Thus hath the Lord dealt with me, in the days wherein he looked on me, to take away my reproach among men.”

She was big with child, it is plain, because God had looked on her, and taken away her reproach among men. She hid herself, because the Lord had dealt so with her, till he had taken away her reproach; giving her so remarkable a son, one who was to be so strict a Nazarite, and so famous a prophet. Lest therefore she should any way defile herself by going up and down, and thereby contract any uncleanness upon the Nazarite in her womb, she withdraws, and sequesters herself from all common conversation. Consult Judges xiii. 4.

There were several amongst the Jews that were wont to take upon them the sect of the Nazarites by their own voluntary vow. [Three hundred at once in the days of Jannæus the king came together to Simeon Ben Shetah<sup>k</sup>.] But there were but two only set apart by divine appointment, Samson and the Baptist: whom the same divine appointment, designing to preserve untouched from all kind of pollution even in their mothers' wombs, directed that the mothers themselves should keep themselves as distant as might be from all manner of defilement whatsoever. Elizabeth obeys; and for the whole time wherein she bore the child within her, *she hid herself*, for her more effectually avoiding all kind of uncleanness; although it is true we have the mention but of *five months*, by reason of the story of the *sixth month*, which was to be immediately related, ver. 26.

There is mention of מְחַפֶּה עֵצְמָה a big-bellied woman *hiding herself* for another reason<sup>l</sup>.

Ver. 26<sup>m</sup>: Ὁ ἄγγελος Γαβριήλ. *The angel Gabriel.*] “R. Si-

<sup>k</sup> Hierosol. Berac. fol. 11. 2. Nazir. fol. 53. 3. <sup>l</sup> Jevamoth, fol. 42. 1.

<sup>m</sup> *English folio edition*, vol. ii. p. 385.

meon Ben Lachish saith<sup>n</sup>, The names of angels went up by the hand of Israel out of Babylon. For before it is said, Then flew one of the seraphim unto me; the seraphim stood before him, Isa. vi; but afterward the man Gabriel, [Dan. ix. 21,] and Michael your prince," [Dan. x. 21.]

The angel calls Zacharias back to Dan. ix, where the prediction concerning the coming of Messiah was foretold by Gabriel.

Ver. 29: Διατράχθη, &c. *Was troubled, &c.*] I. It was very rare and unusual for men to salute any women; at least if that be true in *Kiddushin*<sup>o</sup>. Rabh Judah, the president of the academy of Pumbeditha, went to Rabh Nachman, rector of the academy of Neharde, and after some talk amongst themselves, "Saith Rabh Nachman, Let my daughter Doneg bring some drink, that we may drink together. Saith the other, Samuel saith, We must not use the ministry of a woman. But this is a little girl, saith Nachman. The other answers, But Samuel saith, We ought not to use the ministry of any woman at all. Wilt thou please, saith Nachman, to salute Lelith my wife? But, saith he, Samuel saith, The voice of a woman is filthy nakedness. But, saith Nachman, thou mayest salute her by a messenger. To whom the other; Samuel saith, They do not salute any woman. Thou mayest salute her, saith Nachman, by a proxy her husband. But Samuel saith, saith he again, They do not salute a woman at all."

II. It was still much more rare and unusual to give such a kind of salutation as this, Χαῖρε, κεχαριτωμένη, *Hail, thou that art highly favoured*, בת המורות or : אשת המורות by which title Gabriel had saluted Daniel of old: with this exception<sup>p</sup>, that it was terror enough so much as to see an angel.

Ver. 32: Υἱὸς υἱίστου κληθήσεται. *Shall be called the Son of the Highest.*] That is, "he shall be called the Messiah:" for *Messiah* and *the Son of God* are convertible terms. Whether the angel expressed it by בר עליון or בר גבוה is uncertain. It is certain that both these words were very much in use in that nation. עליון very commonly in use in

<sup>n</sup> Hieros. Rosh hashanah, fol. 56. 4.

<sup>o</sup> Fol. 70. 1.

<sup>p</sup> *Leusden's edition*, vol. ii. p. 493.

the Holy Scriptures; גבורה more frequently in Talmudic authors. As to the former, we may take notice of that passage in *Rosh hashanah* <sup>q</sup>.

“The kingdom of the Greeks made a severe decree, That the name of God should not so much as be mentioned amongst the Jews. But when the kingdom of the Asmo-neans prevailed and overcame them, they decreed that they should mention the name of God even in their writings of contracts: for so they wrote בִּשְׁנַת כָּךְ וְכך לַיּוֹחֵן כָּג לֵאלֹאֵל עֲלִיּוֹן *In the year of N. or N. of Johanan the high priest of the High God.*

But גבורה is much more in use amongst the Talmudists.

Ver. 35: Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ σέ, &c. *The Holy Ghost shall come upon thee, &c.*] I. This verse is the angel's gloss upon that famous prophecy, “Behold, a virgin shall conceive and bring forth.” The veracity of which Mary not questioning, believing further that she herself was that virgin designed, and yet being utterly ignorant of the manner how so great a thing should be brought about, she only asks, “How shall this be?” &c. Doubtless she took the prophecy in its proper sense, as speaking of a virgin untouched. She knew nothing then, nor probably any part of the nation at that time so much as once thought of that sense by which the Jews have now for a great while disguised that place and the word עֲלִיּוֹן.

II. Give me leave, for their sakes in whose hand the book is not, to transcribe some few things out of that noble author Morney<sup>r</sup>, which he quotes concerning this grand mystery from the Jews themselves:

“Truth<sup>s</sup> shall spring out of the earth.” ‘R. Joden,’ saith he, ‘notes upon this place, that it is not said, Truth shall be born, but shall spring out; because the generation and nativity<sup>t</sup> of the Messiah is not to be as other creatures in the world, but shall be begot without carnal copulation; and therefore no one hath mentioned his father, as who must be hid from the knowledge of men till himself shall come and reveal him.’ And upon Genesis: “Ye have said (saith the

<sup>q</sup> Fol. 18. 2.

<sup>r</sup> De Verit. Christ. Relig. cap. 28.

<sup>s</sup> Moses Hadarsan, in Ps. lxxxv.

<sup>t</sup> *English folio edit.*, vol. ii. p. 386.



Lord), We are orphans, bereaved of our father : such a one shall your Redeemer be, whom I shall give you.' So upon Zechariah, " Behold my servant, whose name is Branch : " and out of Psalm cx, " Thou art a priest after the order of Melchizedek : " he saith, R. Berachiah delivers the same things. And R. Simeon Ben Jochai upon Genesis more plainly ; viz. " That the Spirit, by the impulse of a mighty power, shall come forth of the womb, though shut up, that will become a mighty Prince, the King Messiah."—So he.

Ver. 36 : Συνηελφυσία υἱὸν ἐν γήρᾳ αὐτῆς. *Hath also conceived a son in her old age.*] The angel teaches to what purpose it was that women, either barren before or considerably stricken in years, should be enabled to conceive and bring forth ; viz. to make way for the easier belief of the conception of a virgin. If they, either beside or beyond nature, conceive a child, this may be some ground of belief that a virgin, contrary to nature, may do so too. So Abraham by faith saw Christ's day, as born of a pure virgin, in the birth of his own son Isaac of his old and barren wife Sarah.

Ver. 39 : Ἐπορεύθη εἰς τὴν ὄρεινὴν, &c. *She went into the hill country, &c.*] That is, to Hebron, Josh. xxi. 11. For though it is true indeed that the priests after the return from Babylon were not all disposed and placed in all those very same dwellings they had possessed before the captivity, yet it is probable that Zacharias, who was of the seed of Aaron, being here said to dwell in *the hill country of Judah*, might have his house in Hebron, which is more peculiarly said to be ' the city of Aaron's offspring.'

Ver. 41 : Ἐσκίρτησε. *The babe leaped in her womb.*] So the Seventy, Gen. xxv. 22, Ἐσκίρτων τὰ παιδία ἐν αὐτῇ, *the children leaped in her womb.* Psalm cxiv. 4, τὰ ὄρη ἐσκίρτησαν, *the mountains skipped.* That which is added by Elizabeth, ver. 44, ἐσκίρτησεν ἐν ἀγαλλιάσει, *the babe leaped in the womb for joy*, signifies the manner of the thing, not the cause : q. d. *it leaped with vehement exultation.* For John, while he was an embryo in the womb, knew no more what was then done, than Jacob and Esau when they were in Rebekah's womb knew what was determined concerning them.

" At <sup>u</sup> the Red Sea, even the infants sang in the wombs

<sup>u</sup> Hieros. Sotah, fol. 2. 3.

of their mothers;" as it is said, מִמְּקוֹר יִשְׂרָאֵל [from the fountain of Israel] Psalm lxxviii. 27; where the Targum, to the same sense, "Exalt the Lord, עוֹבְרִיא בְּמַעֵי אִימּוֹן ye infants in the bowels of your mothers, of the seed of Israel." Let them enjoy their hyperboles.

Questionless, Elizabeth had learned from her husband that the child she went with was designed as the forerunner of the Messiah, but she did not yet know of what sort of woman the Messiah must be born till this leaping of the infant in her womb became some token to her.

Ver. 56: Ἐμεινε μῆνας τρεῖς Abode with her three months.] A space of time very well known amongst the doctors, defined by them to know whether a woman be with child or no: which I have already observed upon Matt. i.<sup>x</sup>

Ver. 59: Καὶ ἐκάλουν αὐτό· And they called it, &c.] I. "The circumciser said<sup>z</sup>, 'Blessed be the Lord our God, who hath sanctified us by his precepts, and hath given us the law of circumcision<sup>a</sup>.'" The father of the infant said, "Who hath sanctified us by his precepts, and hath commanded us to enter the child into the covenant of Abraham our father." But where was Zacharias's tongue for this service?

II. God at the same time instituted circumcision, and changed the names of Abram and Sarah: hence the custom of giving names to their children at the time of their circumcision.

III. Amongst the several accounts why this or that name was given to the sons, this was one that chiefly obtained, viz. for the honour of some person whom they esteemed they gave the child his name: which seems to have guided them in this case here, when Zacharias himself, being dumb, could not make his mind known to them. Mahli the son of Mushi hath the name of Mahli given him, who was his uncle, the brother of Mushi his father, 1 Chron. xxiii. 21, 23.

"R. Nathan<sup>b</sup> said, 'I once went to the islands of the sea, and there came to me a woman, whose first-born had died by circumcision; so also her second son. She brought the third to me. I bade her wait a little, till the blood might assuage. She waited a little, and then circumcised him, and

<sup>x</sup> Jevamoth, fol. 33. 2. 34. 2. 35. 1, &c.

<sup>z</sup> Schabb. fol. 137. 2.

<sup>a</sup> Leusden's edition, vol. ii. p.

<sup>y</sup> English folio edition, vol. ii. p. 494.

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<sup>b</sup> Cholin, fol. 47. 2.

he lived: they called him, therefore, by my name, נתן בבלי *Nathan of Babylon.*” See also Jerusalem *Jevamoth*<sup>c</sup>.

“ There<sup>d</sup> was a certain family at Jerusalem that were wont to die about the eighteenth year of their age: they made the matter known to R. Jochanan, Ben Zacchai, who said, ‘ Perhaps you are of Eli’s lineage, concerning whom it is said, The increase of thine house shall die in the flower of their age. Go ye and be diligent in the study of the law, and ye shall live.’ They went and gave diligent heed to the law, and lived. They called themselves, therefore, משפחת יוחנן *the family of Jochanan*, after his name.”

It is disputed in the same tract<sup>e</sup>, whether the son begot by a brother’s raising up seed to his brother should not be called after the name of him that is deceased: for instance, if one dies without a son, and his name be Joseph, or Jochanan, whether the son that is born to this man’s brother, taking his brother’s widow to wife, should not have the name after him that first had her, and be called ‘ Joseph,’ or ‘ Jochanan.’ Otherwise, indeed, it was very seldom that the son bore the name of the father, as is evident both in the Holy Scriptures and the Rabbinical writers. It cannot be denied but that sometimes this was done; but so very rarely, that we may easily believe the reason why the friends of Zacharias would have given the child his own name was merely, either because they could by no means learn what he himself designed to call him, or else in honour to him, however he lay under that divine stroke at present, as to be both deaf and dumb.

Ver. 78: Ἀνατολὴ ἐξ ὕψους *The dayspring from on high.*] I would readily have rendered it the *branch from on high*, but for what follows, “ to give light,” &c.

I. It is known and observed by all, that צמח is by the Seventy rendered ἀνατολή, Jer. xxiii. 5; Zech. iii. 8; vi. 12. Now every one knows that צמח signifies a *branch*: and as to the word ἀνατολή,—

II. There is ἀνατολὴ ἀγροῦ, as well as ἀνατολὴ οὐρανοῦ: Ezek. xvi. 7, καθὼς ἡ ἀνατολὴ τοῦ ἀγροῦ, *as the bud [or spring] of the field.* Ibid. chap. xvii. 10, σὺν τῷ βόλῳ ἀνατολῆς αὐτῆς ξηρανθήσεται, *it shall wither in the clod where it grows.*

<sup>c</sup> Fol. 7. 4.<sup>d</sup> Bab. Jevam. fol. 105. 1.<sup>e</sup> Fol. 24. 1.

And well may Christ indeed in this sense be said to be the ἀνατολή ἐξ ὕψους, *the branch [or spring] from on high*, in opposition to that *branch from below*, by which mankind was undone, viz. the forbidden tree in paradise.

Ver. 80: 'Εν ταῖς ἐρήμοις. *In the deserts.*] Whether John was an eremite in the sense as it is now commonly taken, we may inquire and judge by these two things: I. Whether there was ever any eremite in this sense among the Jews. II. Whether he absented himself from the synagogues; and whether he did not present himself at Jerusalem in the feasts: and to this may be added, whether he retired and withdrew himself from the society of mankind. If he absented from the synagogues, he must have been accounted שכן רע *a wicked neighbour*<sup>ε</sup>. If from the feasts, he transgressed the command, Exod. xxiii. 17. If from the society of mankind, what agreeableness was there in this? It seems very incongruous, that he that was born for this end, “to turn the disobedient,” &c. should withdraw himself from all society and converse with them. Nothing would persuade me sooner that John was indeed an anchorite, than that which he himself saith, that he did not know Jesus, John i. 31, whereas he was so very near akin to him. One might think, surely he must have lain hid in some den or cave of the earth, when, for the space of almost thirty years wherein he had lived, he had had no society with Jesus, so near a kinsman of his, nay, not so much as in the least to know him. But if this were so, how came he to know and so humbly refuse him, when he offered himself to be baptized by him? Matt. iii. 14; and this before he was instructed who he was, by the descent of the Holy Ghost upon him? John i. 33.

From this question may arise two more:—

I. Whether John appeared or acted under the notion of a prophet before his entrance into the thirtieth year of his age. I am apt to think he did not: and hence I suppose it is said concerning him, “that he was in the deserts;” that is, he was amongst the rustics, and common rank of men, as a man of no note or quality himself, till he made himself public under the notion and authority of a prophet.

II. Whether he might not well know his kinsman Jesus

<sup>ε</sup> *English folio edition*, vol. ii. p. 388.    ε Maimon. Tephil. cap. 8.



in all this time, and admire his incomparable sanctity, and yet be ignorant that he was the Messiah. Yea, and when he modestly repulsed him from his baptism, was it that he acknowledged him for the Messiah? (which agrees not with John i. 33;) or not rather that<sup>h</sup>, by reason of his admirable holiness, he saw that he was above him?

"Εως ἡμέρας ἀποδείξεως. *Till the day of his shewing unto Israel.*] John was unquestionably כהן מיוחס *a priest by birth*; and being arrived at the thirtieth year of his age, according to the custom of that nation, he was, after examination of the great council, to have been admitted into the priestly office, but that God had commissioned him another way.

"In<sup>i</sup> the room Gazith the great council of Israel sat, and judged concerning the priesthood. The priest in whom any blemish was found, being clothed and veiled in black, went out and was dismissed: but if he had no blemish, he was clothed and veiled in white, and going in ministered, and gave his attendance with the rest of the priests his brethren. And *they made a gaudy day* [*lætum celebrabant diem*], when there was no blemish found in the seed of Aaron the priest."

## CHAP. II.

VER. 1: Παρὰ Καίσαρος Αὐγούστου. *From Cæsar Augustus.*] The New Testament mentions nothing of the Roman government, but as now reduced under a monarchical form. When that head, which had been mortally wounded in the expulsion of the Tarquins, was healed and restored again in the Cæsars, "all the world wondered," saith St. John, Rev. xiii. 3; and well they might, to see monarchy, that had for so many hundred years been antiquated and quite dead, should now flourish again more vigorously and splendidly than ever.

But whence the epoch or beginning of this government should take its date is something difficult to determine. The foundations of it, as they were laid by Julius Cæsar, so did they seem overturned and crased again in the death he met with in the senatehouse. It was again restored, and indeed perfected by Augustus; but to what year of Augustus should

<sup>h</sup> *Leusden's edition*, vol. ii. p. 495.

<sup>i</sup> *Middoth*, cap. 5. hal. 4.

we reckon it? I would lay it in his one-and-thirtieth, the very year wherein our Saviour was born. Of this year Dion Cassius, lib. lv, speaks thus:

Πληρωθείσης δὲ οἱ καὶ τῆς τρίτης δεκαετίας, τὴν ἡγεμονίαν τὸ τέταρτον, ἐκβιασθεὶς δῆθεν, ὑπεδέξατο. “*The third decennium [or term of ten years] having now run out, and a fourth beginning<sup>k</sup>, he, being forced to it, undertook the government.*” Observe the force of the word ἐκβιασθεὶς: then was Augustus *constrained* or *compelled* to take the empire upon him. The senate, the people, and (as it should seem) the whole republic, with one consent, submitting themselves entirely to a monarchical form of government, did even *constrain* the emperor Augustus, (who for some time stiffly refused it,) to take the reins into his hands.

I am not ignorant that the computation of Augustus's reign might reasonably enough commence from his battle and victory at Actium; nor do the Gemarists count amiss, when they tell us that “the Roman empire took its beginning in the days of Cleopatra<sup>1</sup>.” And you may, if you please, call that a monarchical government, in opposition to the triumvirate, which at that battle breathed its last. But that, certainly, was the pure and absolute monarchy, which the senate and the commonwealth did agree and consent together to set up.

Ἀπογράφεσθαι. *Should be taxed.*] The Vulgar and other Latin copies read, *ut describeretur, should be described*; which, according to the letter, might be understood of the setting out the whole bounds of the empire, according to its various and distinct provinces. Only that Æthicus tells us, this had been done before; whose words, since they concern so great and noble a monument of antiquity, may not prove tedious to the reader to be transcribed in this place:

“Julius Cæsar Bissextilis rationis inventor,” &c. “Julius Cæsar, the first inventor of the Bissextile account, a man singularly instructed in all divine and human affairs, in the time of his consulship, by a decree of the senate, procured, that the whole Roman jurisdiction should be measured out by men of greatest skill, and most seen [decoratos] in all the

<sup>k</sup> *English folio edition*, vol. ii. p. 389.

<sup>1</sup> *Avodah Zarah*, fol. 8. 2.

attainments of philosophy. So that Julius Cæsar and M. Antony being consuls, the world began to be measured.

“That is, from the consulship of Cæsar above mentioned to the consulship of Augustus the third time, and Crassus, the space of one-and-twenty years, five months, and eight days, all the East was surveyed by Zenodoxus.

“From<sup>m</sup> the consulship likewise of Julius Cæsar and M. Antony to the consulship of Saturninus and Cinna, the space of two-and-thirty years, one month, and ten days, the South was measured out by Polyclitus; so that in two-and-thirty years’ time, the whole world was surveyed, and a report of it given in unto the senate.”

Thus he: though something obscurely in the accounts of consuls, as also in his silence about the West; which things I must not stand to inquire into at this time. This only we may observe, that Julius Cæsar was consul with Antony, A. U. C. 710; and that the survey of the Roman empire, being two-and-thirty years in finishing, ended A. U. C. 742; that is, twelve years before the nativity of our Saviour.

Let us in the meantime guess what course was taken in this survey: I. It is very probable they drew out some geographical tables, wherein all the countries were delineated, and laid down before them in one view. II. That these tables or maps were illustrated by commentaries, in which were set down the description of the countries, the names of places, the account of distances, and whatever might be necessary to a complete knowledge of the whole bounds of that empire. That some such thing was done by Augustus’s own hand, so far as concerned Italy, seems hinted by a passage in Pliny<sup>n</sup>; “Qua in re præfari necessarium est, Authorem nos Divum Augustum secuturos<sup>o</sup>, descriptionemque, ab eo factam, Italiae totius in regiones XI.” *In which thing,*

<sup>m</sup> As this paragraph is inaccurate, from the oversight either of Strype or his printer, we subjoin Lightfoot’s original Latin:

“A Consulatu item Julii Cæsaris et M. Antonii, usque in Consulatum Augusti decimum, annis 29. mensibus 8. diebus 10. à Theodoto Septentrionalis pars dimensa est.

“A Consulatu similiter Julii Cæ-

saris, usque in Consulatum Saturnini et Cinnae, à Polyclito Meridiana pars dimensa est, annis 32. mense 1. diebus 10. Ac sic omnis orbis terræ intra annos 32. à dimensoribus peragratu est, et de omni ejus continentia perlaturu est ad Senatu.” —ED.

<sup>n</sup> Lib. iii. cap. 5.

<sup>o</sup> *Leusden’s edit.*, vol. ii. p. 495.

*we must tell beforehand, that we intend to follow Augustus, and the description he made of all Italy, dividing it into eleven countries.*

And now, after this survey of lands and regions, what could be wanting to the full knowledge of the empire, but a strict account of the people, their patrimony, and estates? and this was Augustus's care to do.

"Recepit<sup>p</sup> et morum legumque regimen æque perpetuum," &c. "He took upon him the government both of their manners and laws, and both perpetual: by which right, though without the title of censor, he laid a tax upon the people three times; the first and third with his colleague, the second alone." The first with his colleague, M. Agrippa; the third, with his colleague Tiberius; the second, by himself alone; and this was the tax our evangelist makes mention of in this place.

Ver. 2<sup>a</sup>: *Αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο, &c.* *This taxing was first made, &c.*] Not the first taxing under Augustus, but the first that was made under Cyrenius: for there was another taxing under him, upon the occasion of which the sedition was raised by Judas the Gaulonite. Of this tax of ours, Dion Cassius<sup>r</sup> seems to make mention, the times agreeing well enough, though the agreement in other things is more hardly reducible:—

*Αὐτὸς δὲ ἀπογραφὰς τῶν ἐν τῇ Ἰταλίᾳ κατοικούντων, &c.* "He began a tax upon those that dwelt in Italy, and were worth two hundred sesterces; sparing the poorer sort, and those that lived beyond the countries of Italy, to avoid tumults."

If those that lived out of Italy were not taxed, how does this agree with the tax which our evangelist speaks of? unless you will distinguish, that in one sense they were not taxed, that is, as to their estates they were not to pay any thing: but in another sense they were, that is, as to taking account of their names, that they might swear their allegiance and subjection to the Roman empire. As to this, let the more learned judge.

Ver. 4: *Διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαβίδ·* *Because he was of the house and lineage of David.*] We read in the evangelists of two families, that were of the stock and

<sup>p</sup> Sueton. in Octavian. cap. 27.

<sup>a</sup> *English folio edition*, vol. ii. p. 390.

<sup>r</sup> Lib. 55.



line of David; and the Talmudic authors mention a third. The family of Jacob the father of Joseph, the family of Eli the father of Mary, and the family of Hillel the president of the Sanhedrim, **והיה מזרע דוד מן שפטיה בן אביטל** *who was of the seed of David, of Shephatiah the son of Abital's.*"

I do not say that all these met at this time in Bethlehem: [It is indeed remarked of Joseph, that he was "of the house of David;" partly because he was to be reputed, though he was not the real father of Christ; and partly also, that the occasion might be related that brought Mary to Bethlehem, where the Messiah was to be born.] But it may be considered whether Cyrenius, being now to take an estimate of the people, might not, on purpose and out of policy, summon together all that were of David's stock, from whence he might have heard the Jews' Messiah was to spring, to judge whether some danger might not arise from thence.

Ver. 7: **Οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι** *There was no room for them in the inn.*] From hence it appears, that neither Joseph nor his father Jacob had any house of their own here, no, nor Eli neither, wherein to entertain his daughter Mary ready to lie in. And yet we find that two years after the birth of Christ, Joseph and Mary his wife lived in a hired house till they fled into Egypt.

"A certain Arabian said to a certain Jew, 'The Redeemer of the Jews is born.' Saith the Jew to him, 'What is his name?' 'Menahem,' saith the other. 'And what the name of his father?' 'Hezekiah.' 'But where dwell they?' **בבירת ערבה** *In Birath Arba in Bethlehem Judah.*" He shall deserve many thanks that will but tell us what this *Birath Arba* is. The Gloss tells us no other than that this "*Birath Arba* was a place in Bethlehem;" which any one knows from the words themselves. But what, or what kind of place was it? **בירה** *Birah* indeed is a *palace* or *castle*: but what should **ערבה** *Arba* be? A man had better hold his tongue than conjecture vainly and to no purpose: otherwise, I might quote that in *Sotah*<sup>u</sup>, **ערבא יערבא דערבא** *which speaks concerning a promise or a surety for the performance of the law.* But I forbear.

<sup>s</sup> Juchas. fol. 19. 2.<sup>t</sup> Midras Echab, fol. 48. 3.<sup>u</sup> Fol. 37. 2.

Ver. 8: Καὶ ποιμένες ἦσαν—ἀγραιοῦντες, &c. *And there were shepherds keeping watch over their flock, &c.*] אִילוֹ הֵן מִדְּבָרִיּוֹת These<sup>x</sup> are the sheep of the wilderness; viz. those which go out to pasture about the time of the Passover, and are fed in the fields, וּנְכַנְסוֹת בְּרִבְעָה רֵאשׁוֹנָה and return home upon the first rain.

“Which<sup>y</sup> is<sup>z</sup> the first rain? It begins on the third of the month Marchesvan. The middle rain is on the seventh: the last on the seventeenth. So R. Meier: but R. Judah saith, On the seventh, seventeenth, and one-and-twentieth.”

The spring coming on, they drove their beasts into wildernesses or champaign grounds, where they fed them the whole summer, keeping watch over them night and day, that they might not be impaired either by thieves or ravenous beasts. They had for this purpose מִגְדָּל נֹצְרִים their tower to watch in, or else צְרִיפִין certain small cottages erected for this very end, as we have observed elsewhere. Now in the month Marchesvan<sup>a</sup>, which is part of our October and part of November, the winter coming on, they betook themselves home again with the flocks and the herds.

Ver. 13: Πλήθος στρατιᾶς οὐρανόθεν αἰνούντων. *A multitude of the heavenly host praising God.*] The Targumist upon Ezek. i. 24, מִשְׁרִית מַלְאֲכֵי מְרוֹמָא a host of angels from above. So in 1 Kings xix. 11, 12, מִשְׁרִית מַלְאֲכֵי רוּחָא “A host of the angels of the wind. A host of the angels of commotion. A host of the angels of fire; and after the host of the angels of fire, קֶל הַמִּשְׁבַּחִין בַּחֲשִׁי the voice of the silent singers.”

Ver. 14: Δόξα ἐν ὑψίστοις Θεῷ, &c. *Glory to God in the highest.*] We may very well understand this angelic hymn, if εὐδοκία ἐν ἀνθρώποις, good will towards men, be taken for the subject, and the rest of the words for the predicate. *The good will of God towards men is glory to God in the highest, and peace on earth.* Καὶ, and, is put between δόξα and εἰρήνη, glory and peace; not between them and εὐδοκία, good will.

But now this εὐδοκία, or good will of God towards men, being so wonderfully made known in the birth of the Messiah, how

<sup>x</sup> Schabb. fol. 45. 2. Bezah, fol. 40. 1.

<sup>y</sup> English folio edition, vol. ii. p. 391.

<sup>z</sup> Nedarim, fol. 63. 1. Taanith, fol. 6. 1.

<sup>a</sup> Leusden's edition, vol. ii. p. 497.

highly it conduced to the *glory of God*, would be needless to shew: and how it introduced *peace on the earth* the apostle himself shews from the effect, Eph. ii. 14; Col. i. 20; and several other places.

Ver. 21; Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὀκτὼ τοῦ περιτεμεῖν, &c. *And when eight days were accomplished for the circumcision of the child.*] “The<sup>b</sup> disciples of R. Simeon Ben Joehai asked him, Why the law ordained circumcision on *the eighth day*? To wit, lest while all others were rejoicing, the parents of the infant should be sad. The circumcision therefore is deferred till the woman in childbed hath got over her uncleanness.” For, as it is expressed a little before, “The woman that brings forth a man-child is prohibited her husband the space of seven days, but on the seventh day, at the coming in of the evening which begins the eighth day, טובלת ומותרת לבעלה *she washeth herself, and is allowed to go in unto her husband.*” If she came nigh him within the seven days she made him unclean. On the *eighth day*, therefore, Joseph addresseth himself to make provision for his wife, and to take care about the circumcision of the child.

Ver. 22: “Ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ, &c. *When the days of her purification were accomplished, &c.*] “R. Asai saith<sup>c</sup>, כל שאמרו טמאה לידה *the child whose mother is unclean by childbearing* is circumcised the eighth day; but he whose mother is not unclean by childbearing is not circumcised the eighth day.”

You will ask probably, what mother that is, that is not unclean by childbearing. Let the Gloss upon this place make the answer: “She whose child is cut out of her womb: as also a Gentile woman who is brought to bed to-day, and the next day becomes a proselyte; her child is not deferred till the eighth day, but is circumcised straightway.” And the Rabbins a little after: “One takes a handmaid big with child, and while she is with him brings forth; her child is circumcised the eighth day. But if he takes a serving-maid, and with her a child newly born, that child is circumcised the first day.”

They<sup>d</sup> did not account a heathen woman unclean by child-

<sup>b</sup> Pesikta, fol. 16. 3.

<sup>c</sup> Schabb. fol. 135. 1.

<sup>d</sup> *English folio edition*, vol. ii. p. 392.



bearing, because she was not yet under the law that concerned uncleanness. Hence, on the other side, Mary was unclean at her bearing a child, because she was under the law; so Christ was circumcised because born under the law.

II. After seven days the woman must continue for three and thirty days *בדמי טהרה* *in the blood of her purifying*, Lev. xii. 4; where the Greek, ἐν αἵματι ἀκαθάρτῳ αὐτῆς, *in her unclean blood*; far enough from the mind of Moses. And the Alexandrian MS. much wider still: Τριάκοντα ἡμέρας καὶ δέκα καθήσεται ἐν ἱματίῳ ἀκαθάρτῳ. *She shall sit thirty and ten days in an unclean garment.*

*Pesikta*, as before, col. 4, it is written *בדמי טהרה* “*in the blood of her purifying*: *אפילו שופעת דם כנהר טהורה* *though she issue blood like a flood, yet is she clean*. Nor doth she defile any thing by touching it, but what is holy. For seven days, immediately after she is brought to bed, she lies *בדמי טומאה* *in the blood of her uncleanness*; but the three-and-thirty days following, *בדמי טהרה* *in the blood of her purifying*.”

Παρουσῆσαι τῷ Κυρίῳ. *To present him to the Lord.*] I. This was done to the first-born, but not to the children that were born afterward: nor was this done to the first-born unless *לכה בכור* *the first-born were fit for the priest*. For in *Becoroth*<sup>e</sup> they distinguish betwixt *לכה בכור* *a first-born fit for inheritance*, and *לכה בכור* *a first-born fit for a priest*. That is, if the first-born should be any ways maimed, or defective in any of his parts, or had any kind of spot or blemish in him, this laid no bar for his inheriting, but yet made him unfit and incapable of being consecrated to God.

II. The first-born was to be redeemed immediately after the thirtieth day from his birth. “Every<sup>f</sup> one is bound to redeem his first-born with five shekels after he is thirty days old; as it is said, ‘From a month old shalt thou redeem,’” Numbers xviii. 16. Not that the price of that redemption was always paid exactly upon the thirtieth day, but that then exactly it became due. Hence in that treatise newly quoted<sup>g</sup>: “If<sup>h</sup> the child die within the thirty days,

<sup>e</sup> Cap. 8. hal. 1.

<sup>f</sup> Rabbenu Asher in Beracoth, fol. 68. 2.

<sup>g</sup> *Leusden's edition*, vol. ii. p. 498.

<sup>h</sup> Fol. 49. 1.



and the father hath paid the price of his redemption beforehand, the priest must restore it: but if he die after the thirty days are past, and the father hath not paid the price of his redemption, let him pay it." Where we find the price of redemption supposed as paid either before or after the thirty days.

III. The women that were to be purified were placed in the east gate of the court called Nicanor's Gate, and were sprinkled with blood<sup>i</sup>.

There stood Mary for her purifying: and there, probably, Christ was placed, that he might be presented before the Lord, presented to the priest.

Ver. 24: Ζεύγος τρυγόνων, &c. *A pair of turtledoves, &c.*

I. תורים גדולים "The turtles were older, and of a larger size<sup>k</sup>:" pigeons less, and younger. For it is said of pigeons, *two young pigeons*; but not so of turtles.

This was called קרבן עני *the offering of the poor*; which if a rich man offered, לא יצא *he did not do his duty*. And when the doctors speak so often of קרבן עולה ויורד *an offering rising or falling*, it hath respect to this. "For the offering of the richer sort was a lamb; but if his hand could not reach to a lamb, then he offered a pair of turtles, or pigeons. ואם דל הוא *But if he was poor*, he offered the tenth part of an ephah: therefore is the oblation said to be rising or falling<sup>l</sup>."

"King<sup>m</sup> Agrippa came one day to offer a thousand burnt-offerings; but a certain poor man prevented him with two turtledoves. So, also, when one would have offered a bullock, there was a poor man prevented him with a handful of herbs." We have the story at large in *Vajicra Rabb.* fol. 108, 2.

II. Of the two *turtledoves or young pigeons*, one was to be offered as a burnt offering, the other as a sin offering. But as to the particular appointment of the one for the burnt offering, the other for the sin offering, that is, which should be which, it is disputed among the doctors whether

<sup>i</sup> Tamid, cap. 5. hal. 6.

<sup>k</sup> Cholin, fol. 22. 2.

<sup>l</sup> Pesikta, fol. 7. 4.

<sup>m</sup> Idem, fol. 3, 4.

it lay in the breast of him or her that offered it, or the priest<sup>n</sup>, to determine it<sup>o</sup>.

By the way, we may observe that the blessed Virgin offers a *sin offering* for herself. Now what the meaning and design of a *sin offering* was, is evident from Lev. iv. and v.

Ver. 25<sup>p</sup>: Συμεών, ὁ ἄνθρωπος δίκαιος καὶ εὐλαβής· *Simeon*. —*The same man was just and devout.*] I. *Simeon the Just*, שִׁמְעוֹן הַצַּדִּיק, of whom the Jewish histories tell so many and great things, hath nothing to do here. For, as it is certain that Simeon died long before, so it is very uncertain whether he deserved the title of *Just* as well as our Simeon did. Δίκαιος<sup>q</sup> ἐπικληθεὶς διὰ τε τὸ πρὸς Θεὸν εὐσεβὲς, καὶ τὸ πρὸς τοὺς ὁμοφύλους εὖνουν· *He was called 'Just' both for his piety towards God, and his charity towards his countrymen.* Grant he was so; yet is it a far greater testimony that is given of our Simeon.

II. Rabban Simcon, the son of Hillel, was alive and at Jerusalem in those very times wherein our evangelist wrote, his father Hillel also still living; whom the son succeeded upon the decease of the father, as president of the council. But as to him, there is nothing famous concerning him amongst Jewish authors but his bare name: “Rabban<sup>r</sup> Simeon, the son of old Hillel, a prince of Israel, as his father had been. As you may see in cap. i. *Schabb.* לֹא נֹזֵכֶר בַּמִּשְׁנָה *there is no mention of him in Misna.*” He was, therefore, no father of traditions, neither were there any things recited from him in the Misna: which, indeed, was very extraordinary; but how it should come to pass I cannot tell. Whether he had a sounder apprehension of things; or was not *well seen in* [calluerit] traditions; or was this very Simeon the evangelist mentions, and so looked higher than the mere traditions of men: this is all the hinderance, that Rabban Simeon lived a great while after the birth of our Saviour and had a son, Gamaliel, whom he bred up a Pharisee.

Προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ· *Waiting for the*

<sup>n</sup> “Utra vero in holocaustum, aut sacrificium pro peccato, an ab ipso, aut ipsa offerente, foret determinandum: an a sacerdote, an sorte, disputatur a magistris.” See Lightfoot’s original Latin.

<sup>o</sup> Joma, fol. 4. 1.

<sup>p</sup> *English folio edit.*, vol. ii. p.

393.

<sup>q</sup> Joseph. Antiq. lib. xii. cap. 2. [xii. 2. 5.]

<sup>r</sup> Juchas. fol. 66. 2.

*consolation of Israel.*] That is, believing *the consolation of Israel* was nigh at hand. The whole nation waited for *the consolation of Israel*, insomuch that there was nothing more common with them than to swear by the desire which they had of seeing it.

“ R. Judah<sup>s</sup> Ben Tabbai said, אֲרָאָה בְּנִחְמָה, *So let me see the consolation [of Israel]*, if I have not put to death a false witness. Simeon Ben Shetah saith to him, ‘ So let me see the consolation, if thou hast not shed innocent blood.’ ”

“ R. Eliezer<sup>t</sup> Ben Zadok said, אֲרָאָה בְּנִחְמָה, *So let me see the consolation*, if I did not see her gleanings under the horses’ heels.

“ R. Simeon<sup>u</sup> Ben Shetah said, ‘ So let me see *the consolation*, I saw one pursuing another with a drawn sword.’ ”

“ Those<sup>x</sup> which desire *the years of consolation* that are to come.”

Ver. 35: Καὶ σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία· *Yea, and a sword shall pierce through thine own soul also.*] *Thy soul*, i. e. *thy life*. It is a prediction that the blessed Virgin should suffer martyrdom: “ This child of thine shall be set for a sign, which shall be spoken against; neither shalt thou escape in the contradiction that shall be given him, for thou shalt die by the sword.” Epiphanius gives some countenance to this exposition.

\* Ἦτοι ὑπέθανεν ἡ ἁγία Παρθένος, &c. “ Whether the holy Virgin died and was buried, her death was crowned with infinite honour; she made a most chaste end, and the crown of her virginity was given her: ἤτοι ἀνιρέθη, καθὼς γέγραπται, καὶ τὴν ψυχὴν αὐτῆς διελεύσεται ῥομφαία<sup>z</sup>. *or whether she was put to death (as is written, ‘ A sword shall pass through thine own soul’)*, she is possessed of glory and a crown amongst the martyrs.”

Ver. 36: Ἄννα προφῆτις, θυγάτηρ Φανουὴλ, ἐκ φυλῆς Ἀσέρ· *Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser.*] There were, therefore, prophets at this time among the people. It is not to be denied that *at this time* there were; that is, when the morning of the gospel began to dawn: but for four hundred years past there had not been even one that

<sup>s</sup> Chagigah, fol. i6. 2. Maccoth, fol. 5. 2.

<sup>t</sup> Chetub. fol. 67. 1.

<sup>u</sup> Shevuoth. fol. 34. 1.

<sup>x</sup> Targ. in Jerem. xxxi. 6.

<sup>y</sup> Hæres. 78. cap. 23.

<sup>z</sup> Leusden’s edition, vol. ii. p. 499.



had deserved that name, however the Jews vainly enough had honoured the memories of some with that title; which we shall not meddle with at this present. But was this *Anna* accounted a prophetess by the Jews; if so, whence that proverbial expression, “out of Galilee ariseth no prophet<sup>a</sup>?” John vii. 52. She was certainly a Galilean; and for that very reason, probably, it is here remarked that she was of the tribe of *Aser*.

What think we of that passage in *Vajicra Rabba*, fol. 174. 4. and *Bemidbar Rabb.* fol. 250. 4. נתון בצפון יבא ויבנה The king Messiah, who is placed on the north, shall come and build the house of the sanctuary, which is placed on the south. Doth not this savour something of Christ’s coming out of Galilee?

Ver. 37 : Οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ. *Departed not from the Temple.*] I. It may be doubted whether any women ever discharged any office in the Temple: some think they did. But that which they allege out of 1 Sam. ii. 22, concerning the women that assembled at the door of the tabernacle of the congregation, is quite another thing from any public ministering, if we will admit the Targumist and the Rabbins for expositors. So Exod. xxxviii. 8, הַצֹּבֵאוֹת women assembling by troops at the door of the tabernacle of the congregation. The Targumists both here and in the place before quoted have it, נָשִׁין דַּאֲתִין לְעִלְאָה women that came to pray. The Greek interpreters read it צִבְאוֹת for צֹבֵאוֹת; for they render it, νηστευσασῶν, αἱ ἐνήστευσαν. And by the same boldness, or blindness, wholly left out that clause, 1 Sam. ii. 22; “and how they lay with the women that assembled at the door of the tabernacle of the congregation.”

It is apparent, that women were wont to come from other parts to the tabernacle for devotion’s sake, not to perform any ministry. So this *Anna*, by birth of the tribe of *Aser*, had changed her native soil, and fixed her abode at Jerusalem, partly for devotion, that she might be the more at leisure for praying in the Temple, and partly as a prophetess, that she might utter her prophecies in the great metropolis.

II. *She departed not from the Temple*; that is, not in the stated times of prayer: according as it is commanded Aaron

<sup>a</sup> English folio edition, vol. ii. p. 394.



and his sons, Levit. x. 7; “Ye shall not go out from the door of the tabernacle.” Where *Siphra*, fol. 24. 2, לא בשעת עבודה *not in the time of their ministry.*

Ver. 42: Καὶ ὅτε ἐγένετο ἑτῶν δώδεκα· *And when he was twelve years old.*] “Let<sup>b</sup> a man deal gently with his son till he come to be *twelve years old*: מֵכַן וְאֵלֶּךְ יוֹרֵד עִמּוֹ לַחַיִּי *but from that time, let him descend with him into his way of living:*” that is, let him diligently, and with severity (if need be), keep him close to that way, rule, or art, by which he may get his living.

At<sup>c</sup> *twelve years old*, they were wont to inure children to fasting, מֵעַתָּה לַעַת *from time to time*, or מִשְׁעָה לַשְּׁעָה *from hour to hour*; that they might be accustomed to it, and so be capable of fasting upon the day of atonement.

Christ being now twelve years old, יוֹרֵד לַחַיִּי *applies himself to his proper work*, ἐν τοῖς τοῦ πατρὸς εἶναι, *to be about his Father's business.*

Σολομὼν<sup>d</sup> δωδεκαετῆς...ἐπὶ ταῖς γύναιξιν κρίσιν ἐποιήσατο· *Solomon, when 'twelve years old,'...judged between the two women.*

“R. Chama<sup>e</sup> saith, That Moses, when he was *twelve years old*, was taken from his father's house.”

Ver. 43: Καὶ τελειωσάντων τὰς ἡμέρας· *And when they had fulfilled the days.*] Here ariseth a question, Whether it was lawful to depart from Jerusalem before the seven days were ended? If not, why did Peter and Cleophas go away on the third day? If they might, how then is that precept to be understood about eating the unleavened bread throughout the whole seven days?

I. It is controverted amongst the doctors about that passage, Deut. xvi. 6, 7, “Thou shalt sacrifice the Passover at the even, at the going down of the sun, and thou shalt turn in the morning, and go into thy tents,” whether it be lawful, after they had eaten the lamb, to go every one to his own house. This is denied, and that not without reason. For as it is in the Gloss<sup>f</sup>, “On the day of the feast,” (that is, the first day of the seven,) “the sabbatical limits forbade it.” For on the feast day no man ought to exceed the bounds of a

<sup>b</sup> Chetub. fol. 50.    <sup>c</sup> Joma, fol. 82. r.    <sup>e</sup> Shemoth Rabb.

<sup>d</sup> Ignat. Mart. Epist. ad Magnes.    <sup>f</sup> In Chagigah, fol. 17. 2.  
[c. iii. ed. Cotel.]

sabbath day's journey. "That therefore, (say they,) that is said, 'Thou shalt go into thy tents,' is to be thus understood, 'Thou shalt go into thy tents that are without the walls of Jerusalem; but by no means into thine own house.'"

II. Was it lawful then to return home on the second day of the feast? No, it was not. For on that day was the general appearance in the court, and presentment of their offerings. And this seems hinted by R. Elhanani in another Gloss upon the place newly cited: "There were two reasons (saith he) of their lodging in Jerusalem: the one because of the feast day; the other because of the קרבן or offering."

III. It was not unlawful to depart on the third day, if necessity of affairs required it. But as in many other cases the doctors were wont to speak, so might it be said in this יורר משובח *it was much more commendable* for them to abide in Jerusalem till all the seven days were ended; and that especially because of the last day, which was a festival or holy day.

"R. Jose<sup>h</sup> the Galilean saith, שלוש מצוות נזהגות ברגל<sup>i</sup> *There are three things commanded to be done in the feast*; 1. חגיגה *the Chagigah*; 2. ראייה *the appearance* in the court; 3. שמחה *the rejoicing*." The *Chagigah* or the peace offerings were on the first day; the *appearance* in the court was on the second day; the *rejoicing* might be on any day.

IV. In *Moed Katon*, a treatise that discourseth on things lawful or not lawful to be done in the intermedials of the feast, or in those days of the feast that were not kept holy; in the very entrance of that discourse there are several things allowed, which plainly argue absence and distance from Jerusalem.

As to eating unleavened bread, the precept indeed was indispensable, בל יאכל ובל ימצא *neither that any thing leavened should be eaten, nor that any leaven should be found* in their houses for seven days together: but no one would say that this command was restrained only to Jerusalem. It is said in Jerusalem *Kiddushin*<sup>k</sup>, נשים רשות *the women's Passover is arbitrary*: that is, the women's appear-

<sup>g</sup> English folio edit., vol. ii. p. 395.

<sup>h</sup> Pesikta, fol. 75: 4.

<sup>i</sup> Leusden's edition, vol. ii. p. 500.

<sup>k</sup> Fol. 61. 3.

ance at Jerusalem at the Passover was at pleasure. But let them not say that eating unleavened bread was arbitrary, or at the women's pleasure: for although they sat at home, and did not go to Jerusalem to the Passover, yet did they abstain from leaven in their own houses: מצה נאכלה בכל מושב *the unleavened bread was eaten in every house*<sup>1</sup>.

VI. It seems from the very phraseology τελειωσάντων τὰς ἡμέρας, that Joseph and Mary continued at Jerusalem all the seven days; which was indeed generally done by others for devotion's sake. And then think what numerous companies of people must be going away to this or that country, yea, particularly, how great a crowd might be journeying, together with Joseph and Mary, towards Galilee. So that it may be less strange, if Jesus had not been within his parents' sight, though he had been among the crowd; nor that though they did not see him, yet that they should not suspect his absence.

Ver. 44: Ἦλθον ἡμέρας ὁδόν. *They went a day's journey.*] The first ordinary day's journey from Jerusalem towards Galilee, was to Neapolis, of old called Sychem, distant thirty miles. But was this the day's journey that Joseph and the company that travelled along with him made at this time? The place where Christ was first missed by his parents is commonly shewed at this day to travellers, much nearer Jerusalem, by the name of *Beere*, but ten miles from that city. You may believe those that shew it, as you think fit.

Ver. 46: Καθεζόμενον ἐν μέσῳ τῶν διδασκάλων. *Sitting in the midst of the doctors.*] I. בתי דינין שם "ג" *There<sup>m</sup> are three courts of judicature in the Temple: one in the gate of the Court of the Gentiles; another in the gate of the Court of Israel; a third in the room Gazith."*

There was also a synagogue in the Temple, which must be observed. "The<sup>n</sup> high priest came to read" [those places which were to be read on the day of atonement]. "The chazan of the synagogue takes the book, and gives it to the ruler of the synagogue; the ruler to the sagan; the sagan to the high priest," &c. Where the Gloss: "There was a synagogue near the court, in the Mountain of the Temple."

In which of these places Christ was found sitting amongst

<sup>1</sup> Hieros. Megillah, fol. 74. 5.

<sup>m</sup> Sanhedr. cap. 11. hal. 2.

<sup>n</sup> Joma, fol. 68. 2.



the doctors, let those tell us that undertake to shew the place where his parents first missed him.

II. It is not easy to say what place he could be admitted to amongst the doctors, especially when that custom obtained which is mentioned<sup>n</sup>: "The Rabbins have a tradition<sup>o</sup>: From the days of Moses to Rabban Gamaliel's, they were instructed in the law standing. But when Rabban Gamaliel died, the world languished, so that they learned the law sitting." Whence also that tradition, that, "since the death of Rabban Gamaliel, the glory of the law was eclipsed<sup>p</sup>."

Now when it was come to that pass after Gamaliel's death, that the disciples sat while the master read, how did they sit? בקרקע *on the ground*. Hence that passage; "Rab<sup>q</sup> would not sit upon his bed, and read to his scholar, while he sat upon the ground." Gloss: "Either both should be on the bed, or both upon the ground."

"The<sup>r</sup> disciples of R. Eleazar Ben Shammua asked him, 'How came you to this great age?' He answered them, 'I never made the synagogue קפנריא *a common way*' [that is, I never took my passage through the synagogue for a shorter cut]. ולא פסעתי על ראשי עם קדש *'and I never walked upon the heads of the holy people.'*" The Gloss<sup>s</sup> is, "upon the heads of his disciples, sitting upon the ground."

Whether on the naked floor, might be a question, if there were place for it; but we let that pass at this present. For this custom of sitting prevailed after the death of Gamaliel, who took the chair many years after this that we are now upon. The great Hillel possessed the seat at this time; or if he was newly dead, his son Simeon succeeded him: so that it was the disciples' part in this age to stand, not to sit in the presence of their doctors. How therefore should it be said of Christ, that he was "sitting among the doctors?" Let the following clause solve the difficulty:

Καὶ ἐπερωτῶντα αὐτοῦς. *And asking them questions.*] It was both lawful and customary for the disciples, or any that were present, publicly to inquire either of the doctor that was then reading, or indeed the whole consistory<sup>t</sup>, about any doubtful

<sup>n</sup> Megillah, fol. 21. 1.

<sup>o</sup> *English folio edit.*, vol. ii. p. 396.

<sup>p</sup> See Succah, fol. 49. 1. Juchas, fol. 53. 1.

<sup>q</sup> In Megillah, ubi supr.

<sup>r</sup> Ibid. fol. 27. 2. <sup>s</sup> In Beth Midras.

<sup>t</sup> *Leusden's edition*, vol. ii. p. 501.



matter wherein he was not well satisfied. Take but two stories out of many others that may illustrate this matter:—

“R. Judah<sup>u</sup> ordained R. Levi Ben Susi for a doctor to the Simonians. They made him a great chair, and placed him in it. Then propounded questions to him [occasioned from Deut. xxv. 9], גרמת יבמה היאך חולצת *If thy brother's wife should have her hands cut off, how should she loose the shoe of her husband's brother?* רקקה דם ביהו *If she should spit blood; what then?*” Most profound questions certainly! such as require a most cunning sophister to unriddle them.

“There<sup>x</sup> is a story of a certain disciple that came and interrogated R. Joshua, תפילת הערב מה היא *Of what kind is evening prayer?* He answered him, רשות *It is arbitrary.* He came to Rabban Gamaliel and asked him; he told him, חובה *It is that we are in duty bound to.* ‘How then,’ saith he, ‘did R. Joshua tell me it is voluntary?’ Saith the other, ‘To-morrow, when I come into the Consistory, do thou come forth and question me about this matter.’ The disciple stood forth and asked Rabban Gamaliel [then president of the Sanhedrim] ‘Of what kind is evening prayer?’ He answers, חובה *It is a thing of duty.* ‘But behold,’ saith the other, ‘R. Joshua saith, It is a thing at pleasure.’ Saith Gamaliel to Joshua, ‘Dost thou affirm it to be a thing of pleasure?’ He saith unto him, ‘No.’ ‘Stand upon thy feet,’ saith the other, ‘that they may witness against thee.’ Rabban Gamaliel was then sitting and expounding. [Probably this very article.] R. Joshua stood on his feet till all the people cried out to him [*acclamaret*]. They say to R. Hospith the interpreter, ‘Dismiss the people.’ They say to R. Zenon the Chazan, ‘Say, Begin ye;’ and they said, ‘Begin thou;’ so all the people rose up and stood on their feet. They said unto him, ‘Who is it thy wickedness hath not touched?’ They went out straightway and made R. Eleazar Ben Azariah president of the council. כמה ספסלים היו שם *how many seats were there?* R. Jacob Ben Susi saith, fourscore seats for the disciples of the wise, beside those who stood behind the bars. R. Jose Ben R. Bon saith thirty, besides those that stood behind the bars.” We have the same story in *Bab. Beracoth*, fol. 27. 2.

This we transcribed the largelier, not only for proof of what

<sup>u</sup> Beresh. Rabb. fol. 90. 3.

<sup>x</sup> Hieros. Taanith, fol. 67. 4.

we said, of the disciples' asking the doctors questions in the court, but that the reader might have a little sight of the manner of that court, and how there were many, not only of the disciples of the Wise, but others, too, that flocked thither.

We may further add: "In<sup>y</sup> a city where there are not two great wise men, one fit to teach and instruct in the whole law, the other who knows how to hear, and ask, and answer, they do not constitute a Sanhedrim, although there were a thousand Israelites there," &c. "In<sup>z</sup> a city where there are not two that may speak, and one that may hear, they do not constitute a Sanhedrim. In Bitter, there were three: In Jabneh four; viz. R. Eliezer, R. Joshua, R. Akibah, and Simeon the Temanite. *דן לפניהם בקרקע* *He judged before them, sitting on the ground.*" By him *who hears* they mean one skilful in the traditions, that can propound questions, and answer every question propounded. Such a one was Simeon the Temanite; who though he was a man of that learning, yet, not being promoted to become one of the elders, he sat upon the ground; that is, not on any of the benches of the fathers of<sup>a</sup> the Sanhedrim; but *בספסליהם* *on one of the seats* that were near the ground; for they speak these things as done in the times after the death of Gamaliel. There is nothing absurd therefore in it, if we should suppose Christ gotten into the very Sanhedrim itself. Thither Joseph and his mother might come, and seeking him, might find him on the benches of the fathers of the council for that time, they having found him so capable both to propound questions and answer them. For it is plain they did admit of others, for other reasons, to sit sometimes in their seats<sup>b</sup>. And it is less wonder if they suffer him to sit amongst them, being but twelve years of age, when as they promoted R. Eleazar Ben Azariah to the presidency itself when he was but sixteen<sup>c</sup>. But if it was in a lower court, it is still less wonder if he sat amongst them. But that which might be chiefly inquired is, whether Christ sat amongst them as one of their disciples? This indeed is hardly credible.

### CHAP. III.

VER. 2: 'Επὶ Ἀρχιερέων Ἀννα καὶ Καϊάφα *Annas and Caiaphas being high priests.*] *אין ממנין שני כהנים גדולים באחת*

<sup>y</sup> Maimon. Sanhedr. cap. i.

<sup>z</sup> Sanhedr. fol. 17. 2.

<sup>a</sup> *English folio edit.*, vol. ii. p. 397.

<sup>b</sup> Sanhedr. fol. 40. 1.

<sup>c</sup> Hierosol. ubi supr.

They<sup>d</sup> do constitute two high priests at one time. True indeed: but they promoted a סגן *sagan*, together with a high priest.

זה למעלה לכהן כמו שני למלך The<sup>e</sup> ‘sagan,’ as to his degree, was the same to the high priest, as he that was next or second to the king.

They substituted, indeed, on the vespers of the day of expiation, another priest to the high priest, that should be in readiness to perform the office for the day, if any uncleanness should by chance have befallen the high priest<sup>f</sup>.

“It is storied of Ben Elam of Zipporim, that when a gonorrhœa had seized the high priest on the day of expiation, he went in and performed the office for that day. And another story of Simeon Ben Kamith, that as he was walking with the king on the vespers of the day of expiation, his garments were touched with another’s spittle, so that Judah his brother went<sup>h</sup> in and ministered. On that day the mother of them saw her two sons high priests.”

It is not without reason controverted, whether the *sagan* were the same with this deputed priest: the Jews themselves dispute it. I would be on the negative part: for the *sagan* was not so much the *vice high priest*, as (if I may so speak) one set over the priests. The same with ממונה *the ruler of the temple*; of whom we have such frequent mention among the doctors: upon him chiefly did the care and charge of the service of the temple lie.

אמר להם הממונה “The<sup>i</sup> ruler of the temple saith to them, Go out and see if it be time to slay the sacrifice.” אמר להם הממונה “The<sup>k</sup> ruler saith, Come and cast your lots who shall slay the sacrifice, who shall sprinkle the blood,” &c. The Gloss is, סגן ממונה הוא *the ruler is the ‘sagan.’*

He is commonly called סגן כהנים *the ‘sagan’ of the priests*: which argues his supremacy among the priests, rather than his vicegerency under the high priest.

“When<sup>l</sup> the high priest stands in the circle of those that are to comfort the mourners, סגן ומשרה בימינו *the sagan*

<sup>d</sup> Hierosol. Sanhedr. fol. 29. 1.

<sup>e</sup> Juchasin, fol. 57. 1. out of Rambam.

<sup>f</sup> Joma, cap. 1.

<sup>g</sup> Hieros. Horaiotl, fol. 47. 4.

<sup>h</sup> Leusden’s edit., vol. ii. p. 502.

<sup>i</sup> Joma, cap. 3. hal. 1.

<sup>k</sup> Tamid, cap. 3. hal. 1.

<sup>l</sup> Sanhedr. fol. 19. 1.



and he that is anointed for the battle, stand on his right hand, and ראש בית אב the head of the father's house, those that mourn, and all the people stand on his left hand."

Mark here the order of the *sagan*; he is below the high priest, but above the heads of all the courses.

2 Kings xxiii. 4, אֶת-כֹּהֲנֵי הַמִּשְׁפָּחָה the priests of the second order: Targum, סגן כהניא ית סגן כהניא the '*sagan*' of the priests. And chap. xxv. 18, צִפְנִיָּהוּ בֶּהֱן כֹּהֲנֵהוּ Zephaniah the second priest: Targum, סגן כהניא צפניה Zephaniah '*the sagan*' of the priests.

Caiaphas therefore was the high priest, and Annas the *sagan* or ruler of the temple; who, for his independent dignity, is called ἀρχιερεὺς, or *high priest*, as well as Caiaphas; and seems therefore to be named first, because he was the other's father-in-law.

פְּלֹגְתָא דְחָנַן וּבְנֵי כֹהֲנֵי גְדוּלִים There<sup>m</sup> was a dissension between Hanan and the sons of the chief priests, &c. It was in a judicial cause, about a wife requiring her dower, &c. Where the scruple is, who should these כֹהֲנֵי גְדוּלִים chief priests be? whether the<sup>n</sup> fathers and heads of the courses, or the high priest only and the *sagan*. It was בֵּית דִּין שֶׁל כֹהֲנִים a<sup>o</sup> council of priests: which we have already spoken to at Matt. xxvi. 3. Now the question is, whether by the "sons of the chief priests," be meant the sons of the fathers of courses, or the fathers of courses themselves, or the sons of the high priest and the *sagan*; where the high priest in that court was like נְשִׂיא the prince in the Sanhedrim, and the *sagan* אב בית דין the father of the Sanhedrim.

"Moses<sup>p</sup> was made a *sagan* to Aaron. He put on his garments, and took them off [viz. on the day of his consecration]. And as he was his *sagan* in life, so he was in death too."

Ver. 5: Πᾶσα φάραγξ πληρωθήσεται, &c. Every valley shall be filled.] The Jews have a tradition, that some such thing was done by the cloud that led Israel in the wilderness. Instead of many instances, take the Targumist upon Cant.

<sup>m</sup> Chetub. fol. 88. 2. fol. 105. 1.

<sup>n</sup> English folio edition, vol. ii. p. 398.

<sup>o</sup> Cap. 1. of the same treatise, hal. 5.

<sup>p</sup> Pesikta, fol. 11. 4.



ii. 6: "There was a cloud went before them, three days' journey, **למכנא טוריא ולמדלי מישריא** *to take down the hills and raise the valleys*: it slew all fiery serpents in the wilderness, and all scorpions; and found out for them a fit place to lodge in."

What the meaning of the prophet in this passage was, Christians well enough understand. The Jews apply it to levelling and making the ways plain for Israel's return out of captivity: for this was the main thing they expected from the Messiah, viz. to bring back the captivity of Israel.

"R. Chanan<sup>q</sup> saith, Israel shall have no need of the doctrine of Messiah the King in time to come; for it is said, To him shall the Gentiles seek (Isa. xi. 10), but not Israel. If so, why then is Messiah to come? and what is he to do when he doth come? He shall gather together the captivity of Israel," &c.

Ver. 8: **Ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ.** *Of these stones to raise up children unto Abraham.*] We do not say the Baptist played with the sound of those two words **בניא** *baniaia*, and **אבניא** *abania*: he does certainly, with great scorn, deride the vain confidence and glorying of that nation (amongst whom nothing was more ready and usual in their mouths than to boast that they were the children of Abraham), when he tells them, That they were such children of Abraham, that God could raise as good as they from those very stones.

Ver. 11: **Ὁ ἔχων δύο χιτῶνας μεταδότη τῷ μὴ ἔχοντι.** *He that hath two coats, let him impart to him that hath none.*] It would be no sense to say, He that hath two coats, let him give to him that hath not two; but to him that hath none: for it was esteemed for religion by some to wear but one single coat or garment: of which, more elsewhere.

Ver. 13: **Μηδὲν πλέον παρὰ τὸ διατεταγμένον.** *Exact no more than that which is appointed you.*] **ביון דחור דקא שקלי יתירא פסליניהו:** *When<sup>r</sup> the Rabbins saw that the publicans exacted too much, they rejected them*, as not being fit to give their testimony in any case. Where the Gloss hath it, **יתירא** *too much*, that is, **πλέον παρὰ τὸ διατεταγμένον**, *more than that which is appointed them*. And the father of R. Zeirah is commended

<sup>q</sup> Beresh. Rabb. fol. 110. 3.

<sup>r</sup> Sanhedr. fol. 25. 2.

in the same place, that he gently<sup>r</sup> and honestly executed that trust: "He discharged the office of a publican for thirteen years: when the prince of the city came, and this publican saw the Rabbins, he was wont to say to them, לֵךְ עִמִּי בֹא בְחֻרְיָהּ *Go, my people, enter thou into thy chambers*, Isa. xxvi. 20. The Gloss is, "Lest the prince of the city should see you; and, taking notice what numbers you are, should increase his tax yearly."

Ver. 14<sup>s</sup>: Μηδὲ συκοφαντήσητε· *Neither accuse any falsely.*] Lev. xix. 11, לֹא-תִשְׁקֹר, Greek, οὐδὲ συκοφαντήσει ἕκαστος τὸν πλησίον, *neither lie one to another.* Job xxxv. 9, עֲשׂוּקִים. Greek, συκοφαντούμενοι· *the oppressed.* See Psalm lxxii. 4; cxix. 122.

Τῶν γάρ τοι συκοφαντεῖν ἐθελόντων ἔργον ἔστι λοιδορίας τε τινὸς προκατάρχεσθαι, &c. "The<sup>t</sup> manner of sycophants is, first to load a person with reproaches, and whisper some secret, that the other hearing it may, by telling something like it, become obnoxious himself."

Τοῖς ὀψωνίοις ὑμῶν *With your wages.*] A word used also by the Rabbins: *The<sup>u</sup> king distributeth* אֶפְסוֹנִיּוֹת לְלִגְיוֹנָיו *δῶνα, wages to his legions.* "The<sup>x</sup> king is not admitted to the intercalation of the year, מִשּׁוּם אֶפְסוֹנִיא *because of the 'opsonia:'*" that is, lest he should favour himself in laying out the years with respect to the soldiers' pay.

Ver. 22: Ὡσεὶ περιστερὰν *Like a dove.*] If you will believe the Jews, there sat a golden dove upon the top of Solomon's sceptre. "As<sup>y</sup> Solomon sat in his throne, his sceptre was hung up behind him: וַיּוֹנָה בְּרֹאשׁוֹ *at the top of which there was a dove*, and a golden crown in the mouth of it."

Ver. 23: Ὡν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ· *Being (as was supposed) the son of Joseph.*] "A parable. There<sup>z</sup> was a certain orphaness brought up by a certain אֶפְטְרוֹפּוֹס *epitropus*, or foster-father, an honest good man. At length he would place her in marriage. A scribe is called to write a bill of her dower: saith he to the girl, 'What is thy name?' 'N.' saith she.

<sup>r</sup> *Leusden's edit.*, vol. ii. p. 503.

<sup>s</sup> *English folio edit.*, vol. ii. p. 399.

<sup>t</sup> Dion. Cass. lib. lvi. a little from the beginning.

<sup>u</sup> Midr. Schir. fol. 5. 3.

<sup>x</sup> Sanhedr. fol. 18. 2.

<sup>y</sup> Bemidb. Rabb. fol. 250. 1.

<sup>z</sup> Schemoth Rabba, fol. 160. 4.

‘What the name of thy father?’ She held her peace. To whom her foster-father, ‘Why dost thou not speak?’ ‘Because,’ saith she, ‘I know no other father but thee.’ שהמגדל נקרא אב ולא המוליד *He that educateth the child is called a father, not he that begets it.*” Note that: Joseph, having been taught by the angel, and well satisfied in Mary, whom he had espoused, had owned Jesus for his son from his first birth; he had redeemed him as his first-born, had cherished him in his childhood, educated him in his youth: and therefore, no wonder if Joseph be called his father, and he was *supposed to be his son.*

II. Let us consider what might have been the judgment of the Sanhedrim in this case only from this story: “There<sup>a</sup> came a certain woman to Jerusalem with a child, brought thither upon shoulders. She brought this child up; and he afterward had the carnal knowledge of her. They are brought before the Sanhedrim, and the Sanhedrim judged them to be stoned to death: לא מפני בנה וראי *not because he was undoubtedly her son,* אלא מפני שכרוך אחריה *but because he had wholly adhered to her.*”

Now suppose we that the blessed Jesus had come to the Sanhedrim upon the decease of Joseph, requiring his stock and goods as his heir; had he not, in all equity, obtained them as his son? Not that he was, beyond all doubt and question, his son, but that he had adhered to him wholly from his cradle, was brought up by him as his son, and always so acknowledged.

III. The doctors speak of one Joseph a carpenter<sup>b</sup>: שאל אבנימוס הגרדי “*Abnimus<sup>c</sup> Gardieus asked the Rabbins of blessed memory, whence the earth was first created: they answer him, ‘There is no one skilled in these matters; אלא לך אעל אבא יוסק הבנאי but go thou to Joseph the architect.’*” He went, and found him standing upon the rafters.”

It is equally obscure, who this *Joseph the carpenter*, and who this *Abnimus* was; although, as to this last, he is very frequently mentioned in those authors. They say, that<sup>d</sup> “*Abnimus and Balaam were two the greatest philosophers in the*

<sup>a</sup> Kiddushin, fol. 80. 1.

<sup>b</sup> Sect. xiii. of the same treatise.

<sup>c</sup> Shemoth Rabba, fol. 128. 4.

<sup>d</sup> Beresh. Rabba, fol. 73. 4.



whole world." Only this we read of him, That<sup>c</sup> there was a very great familiarity betwixt him and R. Meir.

Τοῦ Ἡλίου *Which was the son of Heli.*] I. There is neither need nor reason, nor indeed any foundation at all, for us to frame I know not what marriages, and the taking of brothers' wives, to remove a scruple in this place, wherein there is really no scruple in the least. For,

1. Joseph<sup>f</sup> is not here called *the son of Heli*, but Jesus is so: for the word *Jesus*, viz. *υἱός*, not *υιὸν*, must be understood, and must be always added in the reader's mind to every race in this genealogy, after this manner: "Jesus (as was supposed) the son of Joseph, and so the son of Heli, and of Matthat, yea and, at length, the son of Adam, and the Son of God." For it was very little the business of the evangelist either to draw Joseph's pedigree from Adam, or, indeed, to shew that Adam was the son of God: which not only sounds something harshly, but in this place very enormously, I may almost add, blasphemously too. For when St. Luke, ver. 22, had made [*dixerat*] a voice from heaven, declaring that Jesus was the Son of God, do we think the same evangelist would, in the same breath, pronounce Adam 'the son of God' too? So that this very thing teacheth us what the evangelist propounded to himself in the framing of this genealogy; which was to shew that this Jesus, who had newly received that great testimony from heaven, "This is my Son," was the very same that had been promised to Adam by the seed of the woman. And for this reason hath he drawn his pedigree on the mother's side, who was the daughter of Heli, and this too as high as Adam, to whom this Jesus was promised. In the close of the genealogy, he teacheth in what sense the former part of it should be taken; viz. that Jesus, not Joseph, should be called the son of Heli, and consequently, that the same Jesus, not Adam, should be called the Son of God. Indeed, in every link of this chain this still should be understood, "*Jesus* the son of Matthat, *Jesus* the son of Levi, *Jesus* the son of Melchi;" and so of the rest.

And thus the genealogical style agrees with that of Moses,

<sup>c</sup> Midr. Ruth, fol. 43. 2.

<sup>f</sup> *English folio edition*, vol. ii. p. 400.

<sup>g</sup> *Leusden's edition*, vol. ii. p. 504.



Gen. xxxvi. 2. : אֲהוֹלִיבָמָה בֵּת-עֵנָה בֵּת-צִבְעוֹן Which words, if you should render *Aholibamah the daughter of Anah, the daughter of Zibeon*, you emasculate Anah, and make a woman of him who was a man, and the father of Aholibamah, ver. 24, 25.

2. Suppose it could be granted that Joseph might be called the son of Heli (which yet ought not to be), yet would not this be any great solecism, that his son-in-law should become the husband of Mary, his own daughter. He was but his son by law, by the marriage of Joseph's mother, not by nature and generation.

There<sup>h</sup> is a discourse of a certain person who in his sleep saw the punishment of the damned. Amongst the rest *בְּעָלִים מְרִים בַּת עֲלִי*; which I would render thus, but shall willingly stand corrected if under a mistake; *He saw Mary the daughter of Heli amongst the shades*. R. Lazar Ben Josah saith, *תְּלִיא בְּחוּשֵׁי בִזְיָא* that she hung by the glandules of her breasts. R. Josah Bar Haninah saith, *צִירָא דְתַרְעָא דְגַהֲיָנָא קָבִיעַ בְּאוֹרְנָה* that the great bar of hell's gate hung at her ear.

If this be the true rendering of the words, which I have reason to believe it is, then thus far, at least, it agrees with our evangelist, that Mary was the daughter of Heli: and questionless all the rest is added in reproach of the blessed Virgin, the mother of our Lord: whom they often vilify elsewhere under the name of *Sardah*.

Ver. 27: Τοῦ Ῥησᾶ, τοῦ Ζοροβάβελ, τοῦ Σαλαθιὴλ, τοῦ Νηρί· *The son of Rhesa, the son of Zorobabel, the son of Salathiel, the son of Neri.*] I. That Pedaiah, the father of Zorobabel, 1 Chron. iii. 19, is omitted here, is agreeable with Ezra v. 2, Hagg. i. 1, &c.; but why it should be omitted, either here or there, is not so easy to guess.

II. As to the variation of the names both here and 1 Chron. iii, this is not unworthy our observation: that Zorobabel and his sons were carried out of Babylon into Judea; and, possibly, they might change their names when they changed the place of their dwelling. It was not very safe for him to be known commonly in Babylon by the name of Zorobabel, when the import of that name was *the winnow-*

<sup>h</sup> Hieros. Chagigah, fol. 77. 4.

ing of Babel; so that he was there more generally called *Sheshbazzar*. But he might securely resume the name in Judea, when Cyrus and Darius had now fanned and sifted Babylon. So his two sons, Meshullam and Hananiah, could not properly be called, one of them *Abiud*, the glory of my father, and the other *Rhesa*, a prince, while they were in Babylon; but in Judea they were names fit and suitable enough.

III. Of the variation of names here, and in Matt. i., I have already spoken in that place: to wit, that Neri was indeed the father of Salathiel; though St. Matthew saith Jeconiah (who died childless, Jer. xxii. 30) begat him: not that he was his son by nature, but was his heir in succession.

Ver. 36<sup>i</sup>: Τοῦ Καϊνάν *The son of Cainan*.] I will not launch widely out into a controversy that hath been sufficiently bandied already. I shall despatch, as briefly as I may, what may seem most satisfactory in this matter:

I. There is no doubt, and indeed there are none but will grant that St. Luke hath herein followed the Greek version. This, in Gen. xi. 12, 13, relates it in this manner: Καὶ ἔζησεν Ἀρφαξᾶδ ἑκατὸν τριακονταπέντε ἔτη, καὶ ἐγέννησε τὸν Καϊνάν, &c. "*Arphaxad lived a hundred and five and thirty years, and begat Cainan; and Cainan lived a hundred and thirty years, and begat Salah: and Cainan lived after he had begot Salah three hundred and thirty years.*"

Consulting Theophilus<sup>j</sup> about this matter, I cannot but observe of this author, that he partly follows the Greek version, in adding to Arphaxad a hundred years, and partly not, when he omits Cainan: for so he; Ἀρφαξᾶδ δ' ἐτέκνωσε Σαλᾶ, ὃν ἑτῶν ρλέ'. *Arphaxad, when he was a hundred and thirty-five years of age, begat Salah*. Nor can I but wonder at him that translates him, that he should of his own head insert<sup>k</sup>, "*Arphaxad was a hundred and thirty-five years old, and begat a son named Cainan. Cainan was a hundred and thirty years old, and begat Salah:*" when there is not one syllable of Cainan in Theophilus. A very faithful interpreter indeed!

<sup>i</sup> *English folio edit.*, vol. ii. p. 401.

<sup>j</sup> *Ad Autolye. lib. iii.*

<sup>k</sup> [Arphaxad natus annos 135 genuit filium nomine Cainan. Cai-

nam natus annos 130 genuit filium nomine Sala. Max. Biblioth. Vet. Patr. Ed. De la Bigne, Tom. ii. P. 2. p. 192, G.]

I. I cannot be persuaded by any arguments that this passage concerning Cainan was in Moses's text, or indeed in any Hebrew copies which the Seventy used; but that it was certainly added by the interpreters themselves, partly because no reason can be given how it should ever come to be left out of the Hebrew text, and partly because there may be a probable reason given why it should be added in the Greek; especially when nothing was more usual with them than to add of their own, according to their own will and pleasure.

Huic uni forsan poteram succumbere culpæ.

I might, perhaps, acknowledge this one slip, and be apt to believe that Cainan had once a place in the original, but, by I know not what fate or misfortune, left now out; but that I find a hundred such kind of additions in the Greek version, which the Hebrew text will by no means own, nor any probable reason given to bear with it. Let us take our instances only from proper names, because our business at present is with a proper name.

Gen.<sup>1</sup> x. 2: Ἑλισᾶ, *Elisa* is added among the sons of Japhet: and, ver. 22, Καϊνὰν, another *Cainan* among the sons of Shem.

Gen. xlii. 20: Five grandchildren added to the sons of Joseph; Mal. iv. 5, *the Tishbite*. [Ἡλίαν τὸν Θεσβίτην.]

Exod. i. 11: Ὠν, the city *On*, is added to Pithom and Raamses.

2 Sam. xx. 18: the city *Dan* is added to *Abel*. Not to mention several other names of places in the Book of Joshua.

Now can I believe that these names ever were in the Hebrew copy, since some of them are put there *without* any reason, some of them *against* all reason (particularly *Dan* being joined with *Abel*, and the grandchildren of Joseph), and all of them with no foundation at all?

II. I question not but the interpreters, whoever they were, engaged themselves in this undertaking with something of a partial mind; and as they made no great conscience of imposing upon the Gentiles, so they made it their religion

<sup>1</sup> *Leusden's edition*, vol. ii. p. 505.

to favour their own side. And according to this ill temperment and disposition of mind, so did they manage their version; either adding or curtailing at pleasure, blindly, lazily, and audaciously enough: sometimes giving a very foreign sense, sometimes a contrary, oftentimes none: and this frequently to patronise their own traditions, or to avoid some offence they think might be in the original, or for the credit and safety of their own nation. The tokens of all which it would not be difficult to instance in very great numbers, would I apply myself to it, but it is the last only that is my business at this time.

III. It is a known story of the thirteen places which the Talmudists tell us were altered by the LXXII elders when they wrote out the law (I would suppose in Hebrew) for Ptolemy. They are reckoned up<sup>m</sup>, and we have the mention of them sprinkled up and down<sup>n</sup>; as also<sup>o</sup>, where it is intimated as if eighteen places had been altered.

Now if we will consult the Glossers upon those places, they will tell us that these alterations were made, some of them, lest the sacred text should be cavilled at; others that<sup>p</sup> the honour and peace of the nation might be secured. It is easy, therefore, to imagine that the same things were done by those that turned the whole Bible. The thing itself speaks it.

Let us add, for example's sake [*ad Cainanem nostrum*], those five souls which they add to the family of Jacob; numbering up five grandchildren of Joseph, who, as yet, were not in being,—nay, seven, according to their account, Genesis xlv. 27. *Τοιὶ δὲ Ἰωσήφ οἱ γενόμενοι αὐτῷ ἐν γῇ Αἰγύπτῳ ψυχὰς ἐννέα* *Children that were born to Joseph in the land of Egypt, even nine souls.*

Now, which copy do we think it most reasonable to believe, the Greek or the Hebrew? and as to the question, whether these five added in the Greek were anciently in Moses's text, but either since lost by the carelessness of the transcribers or rased out by the bold hand of the Jews, let reason and the

<sup>m</sup> Hierosol. Megill. fol. 71. 4.  
Bab. Megillah, fol. 9. 1. Massech.  
Sopherim, cap. 1.

12. 4. fol. 41. 4. fol. 110. 1.

<sup>o</sup> Shemoth Rab. fol. 123. 1.

<sup>p</sup> *English folio edition*, vol. ii. p.

<sup>n</sup> In Bereshi. Rab. fol. 10. 3. fol. 402.



nature of the thing judge. For if Machir, Gilead, Shuthelah, Tahan, and Eran, were with Joseph when Jacob with his family went down into Egypt, (and if they were not, why are they numbered amongst those that went down?) then must Manasseh at the age of nine years, or ten at most, be a grandfather; and Ephraim at eight or nine. Can I believe that Moses would relate such things as these? I rather wonder with what kind of forehead the interpreters could impose such incredible stories upon the Gentiles, as if it were possible they should be believed.

IV. It is plain enough to any one that diligently considers the Greek version throughout, that it was composed by different hands, who greatly varied from one another, both in style and wit. So that this book was more learnedly rendered than that, the Greek reading more elegant in this book than in that, and the version in this book comes nearer the Hebrew than in that; and yet in the whole there is something of the Jewish craft, favouring and patronising the affairs of that nation. There is something of this nature in the matters now in hand, the addition of Cainan, and the five souls to the seventy that went down into Egypt.

How mightily the Jewish nation valued themselves beyond all the rest of mankind, esteeming those seventy souls that went down with Jacob into Egypt beyond the seventy nations of the world; he that is so great a stranger in the Jewish affairs and writings, that he is yet to learn, let him take these few instances; for it would be needless to add more:

“Seventy<sup>a</sup> souls went down with Jacob into Egypt, that they might restore the seventy families dispersed by the confusion of tongues. For those seventy souls were equal to all the families of the whole world. And he that would be ruling over them, is as if he would usurp a tyranny over the whole world.”

“How<sup>r</sup> good is thy love towards me, O thou congregation of Israel! *משבעין אומיים* *it is more than that of the seventy nations.*”

“The<sup>s</sup> holy blessed God created seventy nations; but he found no pleasure in any of them, save Israel only.”

<sup>a</sup> Zohar, in Exod. col. 22.

<sup>r</sup> Targ. in Cantic. iv. 10.

<sup>s</sup> Bemidb. Rab. fol. 210. 3.

“Saith<sup>t</sup> Abraham to God, ‘Didst thou not raise up seventy nations unto Noah?’ God saith unto him, ‘I will raise up that nation unto thee of whom it is written, How great a nation is it!’” [*quæ gens tam magna*] The Gloss is: “That peculiar people, *עַל עֵי יִתְרָה* *excelling all the seventy nations*, that holy nation, as the holy language excels all the seventy languages.”

There are numberless passages of that kind. Now when this arrogant doctrine and vainglorying, if familiarly known amongst the Gentiles, could not but stir up a great deal of hatred, and consequently danger to the Jews, I should rather<sup>u</sup> think the interpreters might make such additions as these, through the caution and cunning of avoiding the danger they apprehend, than that ever they were originally in the text of Moses. To wit, by adding another Cainan, and five souls to those seventy in Jacob’s retinue, they took care that the Gentiles should not, in the Greek Bibles, find exactly the seventy nations in Gen. x, but seventy-two, (or seventy-three if we reckon *Ἐλισά, Elisa*, also;) as also not seventy, but seventy-five souls that went down into Egypt.

It was the same kind of craft they used in that version, Deut. xxxii. 8; whence that comparison between the seventy souls and the seventy nations took its rise. Moses hath it thus; “When the Most High divided the nations, when he separated the sons of Adam, he set the bounds of the people *לְמִסְפַּר בְּנֵי יִשְׂרָאֵל* according to the number of the children of Israel.” But they render it thus; *Ἐστήσεν ὅρια ἐθνῶν κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, He set the bounds of the nations, according to the number of the angels of God.* A sense indeed most foreign from that of Moses, yet which served to obscure his meaning, so far as might avoid any danger that might arise from the knowledge of it. Making the passage itself so unintelligible, that it needs an *Œdipus* to unriddle it; unless they should allude to the Jewish tradition (which I do a little suspect) concerning the seventy angels, set over the seventy nations of the world.

V. But<sup>x</sup> now if this version be so uncertain, and differs so much from the original, how comes it to pass that the evan-

<sup>t</sup> Beresh. Rab. fol. 43. 2.

<sup>u</sup> *Leusden’s edition*, vol. ii. p. 506.

<sup>x</sup> *English folio edition*, vol. ii. p. 403.

gelists and apostles should follow it so exactly, and that even in some places where it does so widely differ from the Hebrew fountain?

*Ans.* I. It pleased God to allot the censers of Korah, Dathan, and Abiram to sacred use, because they were so ordained and designed by the first owners: so doth it please the Holy Ghost to determine that version to his own use, being so primarily ordained by the first authors. The minds, indeed, of the interpreters were not perhaps very sincere in the version they made, as who designed the defence and support of some odd things: so neither were the hearts of Korah, Dathan, and Abiram sincere at all, but very perverse in offering their incense: but so long as their incense had been dedicated to sacred use, it pleased God to make their censers holy. So the Greek version designed for sacred use, as designed for the Holy Bible, so it was kept and made use of by the Holy Ghost.

II. Whereas the New Testament was to be wrote in Greek, and come into the hands chiefly of the Gentiles, it was most agreeable, I may say most necessary for them, to follow the Greek copies, as being what the Gentiles were only capable of consulting; that so they, examining the histories and quotations that were brought out of the Old Testament, might find them agreeing with, and not contradicting them. For instance; they, consulting their Greek Bibles for the names from David backward to Adam, there find "Cainan, the son of Arphaxad." If St. Luke should not also have inserted it, how readily they might have called his veracity in question, as to the other part of the genealogy, which had been extracted out of tables and registers not so familiarly known!

III. If there be any credit to be given to that story of the Greek version, which we meet with in Aristeas and Josephus, then we may also believe that passage in it which we may find in Aristeas. *Καθὼς δὲ ἀνεγνώσθη, &c.* "When the volumes of the law had been read through, the priests, and interpreters, and elders, and governors of the city, and all the princes of the people standing by, said, *ἐπεὶ καλῶς καὶ ὁσίως διερμηνεύεται, &c.* 'Forasmuch as this interpretation is rightly, religiously, and in every thing so very accurately



finished, it is fit that all things should continue as they are, and no alteration should be made.' When all had by acclamations given their approbation to these things, Demetrius commanded διαρᾶσθαι καθὼς ἔθος αὐτοῖς ἐστίν, &c., that, according to their custom, they should imprecate curses upon any that should, by addition, or alteration, or diminution, ever make any change in it. This they did well in, that all things might be kept entire and inviolate for ever."

If this passage be true, it might be no light matter to the Jew, when quoting any thing in Greek out of the Old Testament, to depart in the least from the Greek version; and indeed it is something a wonder, that after this they should ever dare to undertake any other. But supposing there were any credit to be had to this passage, were the sacred penmen any way concerned in these curses and imprecations? Who saith they were? But, however, who will not say that this was enough for them to stop the mouths of the cavilling Jews, that they, following the Greek version, had often departed from the truth of the original to avoid that anathema; at least, if there were any truth in it.

*Object.* But the clause that is before us (to omit many others) is absolutely false: for there was neither any Cainan the son of Arphaxad; nor was Jesus the son of any Cainan that was born after the flood.

*Ans.* I. There could be nothing more false as to the thing itself than that of the apostle, when he calleth the preaching of the gospel *μωρία*, foolishness, 1 Cor. i. 21; and yet, according to the common conceptions of foolish men, nothing more true. So neither was this true in itself that is asserted here; but only so in the opinion of those for whose sake the evangelist writes. Nor yet is it the design of the Holy Ghost to indulge them in any thing that was not true; but only would not lay a stumblingblock at present before them: "I am made all things to all men, that I might gain some."

II. There is some parallel with this of St. Luke and that in the Old Testament, 1 Chron. i. 36: "The sons of Eliphaz, Teman, and Omar, and Zephi, and Gatam, and Timnah, and Amalek." Where it is equally false, that Timnah was the son of Eliphaz, as it is that Cainan was the son of Arphaxad. But far, far be it from me to say, that the Holy Ghost was



either deceived himself, or would deceive others. Timnah was not a man, but a woman; not the son of Eliphaz, but his concubine; not Amalek's brother, but his mother, Gen. xxxvi. 12. Only the Holy Ghost teacheth us by this shortness of speech<sup>s</sup>, to recur to the original story from whence these things are taken, and there consult the determinate explication of the whole matter: which is frequently done by the same Holy Spirit, speaking very briefly in stories well known before.

The Gentiles have no reason to cavil with the evangelist in this matter; for he agrees well enough with their Bibles. And if the Jews, or we ourselves, should find fault, he may<sup>t</sup> defend himself [*respondere habet ille*] from the common usage of the Holy Ghost, in whom it is no rare and unusual thing, in the recital of stories and passages well enough known before, to vary from the original, and yet without any design of deceiving, or suspicion of being himself deceived; but, according to that majesty and authority that belongs to him, dictating and referring the reader to the primitive story, from whence he may settle and determine the state of the matter, and inquire into the reasons of the variation. St. Stephen imitates this very custom, while he is speaking about the burial of the patriarchs, Acts vii. 15, 16; being well enough understood by his Jewish auditory, though giving but short hints in a story so well known.

III. It is one thing to dictate from himself, and another thing to quote what is dictated from others, as our evangelist in this place doth. And since he did, without all question, write in behalf of the Gentiles, being the companion of him who was the great apostle of the Gentiles, what should hinder his alleging according to what had been dictated in their Bibles?

When the apostle names the magicians of Egypt, Jannes and Jambres, 2 Tim. iii. 9, he doth not deliver it for a certain thing, or upon his credit assure them that these were their very names, but allegeth only what had been delivered by others, what had been the common tradition amongst them,

<sup>s</sup> *Leusden's edition*, vol. ii. p. 507.

<sup>t</sup> *English folio edition*, vol. ii. p. 404.

well enough known to Timothy, a thing about which neither he nor any other would start any controversy<sup>u</sup>.

So when the apostle Jude [v. 9.] speaks of "Michael contending with the devil about the body of Moses," he doth not deliver it for a certain and authentic thing; and yet is not to be charged with any falsehood, because he doth not dictate of his own, but only appeals to something that had been told by others, using an argument with the Jews fetched from their own books and traditions.

IV. As it is very proper and even necessary towards the understanding some sentences and schemes of speech in the New Testament, to inquire in what manner they were understood by those that heard them from the mouth of him that spoke them, or those to whom they were written; so let us make a little search here as to the matter now in hand. When this Gospel first appeared in public amongst the Jews and Gentiles, the Gentiles could not complain that the evangelist had followed their copies: and if the Jews found fault, they had wherewithal to answer and satisfy themselves. And that particularly as to this name of 'Cainan' being inserted, as also the five souls being added to the retinue of Jacob; the learned amongst them knew from whence he had it; for what reason this addition had been made in the Greek version, and that St. Luke had faithfully transcribed it thence: so that if there were any fault, let them lay the blame upon the first authors, and not upon the transcriber.

V. To conclude: Before the Bible had been translated for Ptolemy (as it is supposed) into the Greek tongue, there were an infinite number of copies in the Hebrew in Palestine, Babylon, Egypt, even everywhere, in every synagogue: and it is a marvellous thing, that in all antiquity there should not be the least hint or mention of so much as one Hebrew copy amongst all these that agrees with the Greek version. We have various editions of that version which they call the Septuagint, and those pretty much disagreeing among themselves: but who hath ever heard or seen one Hebrew copy that hath

<sup>u</sup> See Menacoth, fol. 85. 1. Targ. and Numenius in Euseb. Præparat. Jonath. Exod. i. Aruch. in ירדני Evangel. lib. viii. cap. 8.

in every thing agreed with any one of them? The interpreters have still abounded in their own sense, not very strictly obliging themselves to the Hebrew text.

## CHAP. IV.

VER. 1 : ἡγετο ἐν τῷ Πνεύματι *Was led by the Spirit.*] In St. Matthew it is, ἀνήχθη ὑπὸ τοῦ πνεύματος, *was led up of the Spirit.* By which I would suppose our Saviour caught up by the Holy Spirit into the air, and so carried into the wilderness. The reasons of this conjecture are, I. Because we read of the like thing done to Philip, Acts viii. 39, 40. The same also is supposed concerning Elijah, 1 Kings xviii. 12; 2 Kings ii. 16. II. It is probable the devil also might snatch Jesus up into the air, having this occasion to pretend himself no other than the Holy Ghost, who had caught him up and brought him already into the wilderness: and under<sup>x</sup> this notion he might require that worship from him, as if he himself was indeed the Holy Ghost. III. We must not pass by the method which St. Luke takes in describing the order of the temptations, somewhat different from that of St. Matthew. The temptation upon the pinnacle of the Temple is mentioned by St. Matthew, and that most truly, the second in order: but in St. Luke it is reckoned the third; adding, that “when the devil had ended all his temptation, he departed from him for a season.” But now, according to St. Luke, how did Christ get down from the pinnacle again? He tells us, that he was carried up thither by the devil, and there (according to his method in the story) the temptation was ended: how then did Christ get down again? Observe but what follows; Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν, *Jesus returned in the power of the Spirit into Galilee:* and then join the stories as they are joined in St. Luke: the devil set him on the pinnacle of the Temple, and there urgeth him to cast himself down; but when he could not persuade him, he leaves him standing on the pinnacle, and all the temptation was ended; and Jesus, by the power of the Spirit returned into Galilee. May we not suppose that the evangelist would by this give us to understand, that Christ,

<sup>x</sup> *English folio edition*, vol. ii. p. 405.

after the temptation was ended, was carried through the air by the Holy Ghost into Galilee, as he had been caught up before by him, and been brought into the wilderness, yea, and under that pretence [or upon that occasion], had been snatched up by the devil himself to the pinnacle of the Temple, and to a very high mountain?

Ver. 27: 'Ἡμέρας τεσσαράκοντα. *Forty days, &c.*] Moses, in his dealings with God, fasted forty days three times, one after another. It was sufficient for Christ, having withal so great a conflict with the devil, to do it but once. Moses's first quadragesimal was Exod. xxiv. 18: his second time was after he had destroyed the golden calf, Deut. x. 10: the third was after the tables of the law had been made anew, Exod. xxxiv. 28. About that very time of the year wherein Moses ended his last forty days' fast, Christ began his; viz. about the middle of the month Tisri; and how long he continued it on in the month Marchesvan, it is not difficult to apprehend.

Ver. 5: 'Εν στιγμῇ χρόνου. *In a moment of time.*] ברגע *In momento.* So the Vulgar. Now what quantity of time a *moment* contains, if it be worth the while to inquire, the doctors tell us:

אחד מה"רבוא ושמונת" כמה רגע *How much is a moment?* אלפים ושמונה מאות ופח" בשעה *It<sup>z</sup> is the fifty-eight thousand, eight hundred, eighty-eighth part of an hour.* Very accurately calculated truly!

Ver. 13: 'Ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ. *He departed from him for a season.*] The devil had now found by experience, how much in vain it was for him to attempt our Saviour by suggestions, or those kinds of allurements by which he inveigles mankind; and therefore he watches for an opportunity of trying his arts upon him some other way: which at last he doth, both by himself and by his instruments. And when that season drew near, and the devil returned to his proper business, we find there is mention made of Satan entering into Judas, and that "now the prince of this world cometh," John xiv. 30.

Ver. 16: 'Ἀνέστη ἀναγνῶναι. *He stood up to read.*] That

<sup>y</sup> *Leusden's edition*, vol. ii. p. 508.

<sup>z</sup> Beracoth, fol. 7. 1.



we may frame the better judgment of this action of our Saviour's, let us a little look into the customs of the synagogue:—

I. They read *standing up*. *Piske* פִּסְקֵי: and Rabbenu<sup>a</sup> Asher; “They do not read in the law otherwise than *standing up*. Nay, it is unlawful for him that readeth to lean upon any thing. Whence comes it that he that readeth in the law is bound to *stand up*? Rabh Abhu saith, Because the Scripture saith, Do thou stand by me. Nor ought any one to lean any<sup>b</sup> way, as it is in the *Jerusalem*. R. Samuel Bar Isaac going into a synagogue found one expounding and leaning against a pillar. He saith to him, This is not lawful: for as the law was given with reverence, so are we to handle it with reverence too.”

They preferred the *Law* before the *Prophets*, and the *Law* and the *Prophets* above the *Hagiographa*, or *holy writings*<sup>c</sup>: and yet they yielded that honour to the *Prophets*, that even they should not be read but standing up. Whence that is particular which they say concerning the Book of Esther<sup>d</sup>, “A man may read out of the Book of Esther, either standing or sitting. But not so out of the law.” Christ in this followed the customs of the synagogue, in that while he read the Law he stood up, while he taught it he sat down.

II. He that read in the *Prophets* was called מַפְטִיר *Maphtir*; and was appointed to that office by the ruler of the synagogue.

“Rab<sup>e</sup> Bibai was a great man לעיין במילי שמיא *in taking care of the things of God*. And Mar was a great man מתא לעיין במילי *in taking care of the things of the town*.” The Gloss is: “Of the things of God, that is, about the collectors of the alms, and the distribution of it, וסדר מתרגמנין *and the ordering those that were to expound and read the Prophets*.”

It is probable that Christ did at this time offer himself as a *Maphtir*, or as one that would read in the *Prophets*, and preach upon what he read; not beforehand appointed to it by the ruler of the synagogue, but rather approved of when

<sup>a</sup> In Megillah, cap. 3.

<sup>b</sup> *English folio edition*, vol. ii. p. 406.

<sup>c</sup> See Gloss. in Schabb. 115. 1.

<sup>d</sup> Megill. fol. 21. 1.

<sup>e</sup> Kiddushin, fol. 76. 2.

he had offered himself. For those of Nazareth had heard of some miracles which he had wrought at Capernaum, ver. 23 : and therefore no wonder if they were very desirous to hear something from him answerable to those great things he had done.

III. *Piske* הראש : “He<sup>f</sup> that reads in the Prophets ought not to read less than one-and-twenty verses.” Here our Saviour doth not seem to have observed the custom of the synagogue, for he read but two verses : and yet he did nothing but what was both allowable and usual. And that is worth our taking notice of which we meet with, אם היה בשבת תורגמן או דרוש “*If there be an interpreter or preaching on the sabbath day, they read out of the prophets, three, or five, or seven verses, and are not so careful to read just one-and twenty.*”

“If there be an interpreter [or interpretation] on the sabbath day :” was there not always one on every sabbath day ? So that neither Moses nor the Prophets might be read unless one stood by that could expound : as seems abundantly evident both from the traditions and the rules that concerned such a one.

These words, therefore, אם היה בשבת תורגמן או דרוש I would understand in such a sense ; ‘If either the interpreter should in his exposition enlarge himself into a sermon, or any other should preach,’ &c. For the interpreter did sometimes comment and preach upon what they read. And probably Christ did at this time both read and properly<sup>h</sup> interpreted.

“Jose<sup>i</sup> the Maonite expounded in the synagogue of Maon. ‘Hear, O ye priests ; hearken, O house of Israel ; and give ye ear, O house of the king,’ Hosea v. He said, The holy blessed God is about to snatch away the priests and set<sup>k</sup> them in judgment, saying unto them, ‘Why have ye not laboured in the law ? Have you not had the use and enjoyment of four-and-twenty portions belonging to the priests ?’ They say unto him, ‘They have not given us any thing.’

<sup>f</sup> In Megillah, artic. 22.

<sup>g</sup> Massecheth Sopherim, cap.

12.

<sup>h</sup> “Et fuit forte Christus jam et

lector, et proprius interpres.”—Original Latin.

<sup>i</sup> Beresh. Rabb. sect. 80.

<sup>k</sup> *Leusden’s edit.*, vol. ii. p. 509.

‘Hearken, O ye house of Israel, why have you not given those four-and-twenty portions to the priests which I have commanded you in the law?’ They answer him, ‘Because of those who are of the house of the prince, who devour all themselves.’ ‘Give ear, O house of the king, for judgment is towards you; for to you I have said that this should be the rule concerning the priests: to you, therefore, and over you, is it turned a rule of judgment.’ Rabbi [the prince] heard this, and was displeased with it.”

“After<sup>1</sup> these things did king Ahasuerus promote Haman the son of Hammedatha.”

“Rabh Joseph expounded it, **בתר פתגמיה האילין רבי מלכא** *After these things the king promoted Haman of Hammedatha the Agagite, the son of Cuza, the son of Aphlet, the son of Dio, the son of Diosot, the son of Paros, the son of Nidan, the son of Baalkan,*” &c. See the place, and compare it with the Targumist upon Esther, chap. iii. 1.

“A<sup>m</sup> reader in the Prophet **פורס על שמע** *enlargeth upon ‘Shemaa’* [the manner and form of the thing we have in *Massech. Soph.* cap. 14]; “he passeth before the ark, and lifteth up his hands” (that is, in order to give him blessing); “but if he be a child, his father or his master doth these things in his stead,” &c. But the Gloss tells us that these things are to be understood of *an ordinary reader of the prophets*, **בי שרגיל לרשטיר**. Now Christ was an extraordinary reader. However, he read here, which he did not do in any other synagogue; for this was the synagogue to which he belonged, and he read as a member of that synagogue.

Ver. 17<sup>n</sup>: *Kaì ἐπεδόθη αὐτῷ βιβλίον Ἑσαίου.* *And there was delivered unto him the book of Esaias.*] I. The minister of the church kept the sacred books in his custody, and brought them out to be read when they met together in the synagogue.

“The<sup>o</sup> high priest came to read [on the day of expiation]; **הזן הכנסת** *the minister of the synagogue* takes the book of the law, and giveth it to the ruler of the synagogue,” &c.

<sup>1</sup> Massech. Sopherim, cap. 13.

<sup>m</sup> Megil. fol. 24. 1.

<sup>n</sup> *English folio edit.*, vol. ii. p. 407.

<sup>o</sup> Joma, fol. 68. 2.

Where the Gloss is, חזן הכנסת שמש *The 'chazan' of the synagogue*, that is, the ὑπηρέτης, *the minister*. From him did our Saviour receive the book, and to him he returned it again.

II. If it be asked whether he received the book of the Prophet Isaiah by itself or joined with the other prophets, it is not easy to determine it. We may gather something from what vulgarly obtained amongst them.

“The Rabbins deliver: ‘Let a man frame the Law and the Prophets and the holy writings into one volume:’ they are the words of R. Meir. But R. Judah saith, ‘Let the Law be apart by itself; the book of the Prophets by itself; and the book of the holy writings [Hagiographa] by itself.’ And the wise men say, ‘Every book by itself<sup>q</sup>.’”

But we may ask if every prophet was by himself, Isaiah by himself, Jeremiah by himself, &c. It is probable they were: for so they sometimes divided the law into single quintanes [or fifth parts].

All know what title the books of the law do bear in the front of the Hebrew Bibles, viz. חמשה חומשי תורה *The five quintanes of the law*. Genesis is חומש ראשון *the first quintane*: Exodus is חומש שני *the second quintane*: and so of the rest. Concerning the dividing of every of these quintanes into particular volumes consult the tract *Sopherim* in the place already quoted.

גללין ספר תורה במטפחת חומשין “*They<sup>r</sup> fold up the book of the Law in the cloth of the quintanes*, and the quintanes in the cloth of the Prophets and Hagiographa: but they do not fold up the Prophets and Hagiographa in the cloth of the quintanes, nor the quintanes in the cloth of the Law.” And a little after; “They lay the Law על חומשין *upon the quintanes*, and the quintanes upon the Prophets and Hagiographa; but not the Prophets and Hagiographa upon the quintanes, nor the quintanes upon the Law:” that is, not any one single quintane upon all the quintanes made up into one volume. So the Gloss hath it; “A quintane; that is, a book of the law, in which there is only one quintane.”

Seeing, therefore, that the book of the Law was sometimes

<sup>p</sup> Bava Bathra, fol. 13. 2.

<sup>q</sup> See the tract *Sopherim*, cap. 3.

<sup>r</sup> Megill. fol. 27. 1.



divided in this manner, into distinct books, we may judge as well that the greater prophets might be thus divided also, and the twelve lesser made up into one volume. Hence, perhaps, that passage<sup>s</sup>: “The reader of the Prophet might skip from one text to another: *ואין מרלגין מנביא לנביא* but *he might not skip from prophet to prophet*: *ובנביא של שנים עשר מרלג* but *in the twelve prophets it was lawful*.” For they were all made up in one volume ready to his hand; and so were not the greater prophets.

Give me leave, therefore, to conjecture that on that sabbath wherein these things were transacted in the synagogue at Nazareth, that section which was to be read in the Prophets was, according to the rubric, in the prophet Isaiah; and upon that account the minister of the synagogue delivered that book to our Saviour when he stood up to read.

*Kai ἀναπτύξας τὸ βιβλίον, εὑρε τὸν τόπον, &c.* And when he had opened the book, he found the place, &c.] In the Talmudic language I would render it thus, גולל ית ספרא אשכח, גולל את הספר or ית דוכתא גולל in Hebrew, *unrolling the book*. But then, how should we render *πτύξας τὸ βιβλίον*, ver. 20? Even in the very same words, גולל את הספר *rolling up the book*.

The<sup>t</sup> high priest after the reading of the law, גולל ספר תורה ומניחו בחיקו *πτύξας τὸ βιβλίον τοῦ νόμου*, *rolling*, or *folding up the book*, puts it into his bosom. And yet

It is said<sup>u</sup>, אין גוללין ספר תורה בציבור, which we must not render *they do not fold up*, but *they do not unfold or unrol the book of the law in the synagogue*.

גוללין נביא<sup>x</sup> ברבים *They<sup>y</sup> unrol a prophet in the congregation*, but they do not unrol the law in the congregation. That is, as the Gloss hath it, גולל ספר מענין לענין *They<sup>z</sup> unrol from one place or passage to another passage in another place*. So they were wont to do in the Prophets, but not in the Law. And upon this account was it permitted for the reader to skip in the prophet from one place to another, because it was permitted them to unrol the prophet, either a

<sup>s</sup> Megill. fol. 24. 1.

<sup>t</sup> Joma, cap. 7. hal. 1.

<sup>u</sup> Fol. 70. 1.

<sup>x</sup> Leusden's edit., vol. ii. p. 510.

<sup>y</sup> Massech. Sopherim, cap. 11.

<sup>z</sup> Megill. fol. 32. 1.

single prophet, or the twelve lesser in the synagogue; but as to the Law, it was not allowed them so to do.

And<sup>a</sup> they put the question<sup>b</sup> עד כמה הוא מודלג *How far may he skip* כדי שלא יפסק התורגמן *so that he that interprets do not break off?* The Gloss is, “Let him not skip from the place he reads, unless that he may לגול הספר *unrol the book*, and be ready to read the place to which he skips, when the interpreter ceaseth.”

And because it was not lawful for him so to unrol the law in the synagogue, “on the kalends of the month Tebeth, if it proved to be the sabbath day, they brought three books of the law and read in one of them the place for the sabbath, in another, that for the kalends, in the third, that for the feast of dedication<sup>c</sup>.”

The words therefore of our evangelist, ἀναπτύξας τὸ βιβλίον, to me seem not barely to mean that he *unfolded* or *opened the book*; but that being opened, he unrolled it from folio to folio, till he had found the place he designed to read and expound. Which though it was not the section appointed by the rubric for the day, yet did not Christ much recede from the custom of the synagogue, which allowed the reader to skip from one place to another.

Ver. 23: Ἰατρὲ, θεράπευσον σεαυτόν *Physician. heal thyself.* “You will say unto me this proverb: Physician, heal thyself.” I would express it thus in the Jerusalem language, אסי יתך [or נפשך].

ד הגרתך אסי יתך *Physician, heal thine own lameness.*

Ver. 25: Ὅτε ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ. *When the heavens were shut up three years and six months.* This number of *three years and six months* is much used both in the Holy Scriptures and in Jewish writings; concerning which we have more largely discoursed in another place. And although both in the one and the other it is not seldom used allusively only, yet in this place I can see no reason why it should not be taken according to the letter in its proper number, however indeed there will be no small difficulty to reduce it to its just account. That there was no rain

<sup>a</sup> English folio edition, vol. ii. p. 408.

<sup>b</sup> Megill. fol. 24. 1.

<sup>c</sup> Joma, fol. 70. 1.

<sup>d</sup> Beresh. Rab. sect. 23. Tanchum, fol. 4. 2.

for three years together, is evident enough from 1 Kings xvii. &c.: but whence comes this addition of *six months*?

“Elijah said to Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word; **אִם יִהְיֶה הַשָּׁנִים הָאֵלֶּה** *If there shall be these years.*” These words include three years at the least, because he saith, **שָׁנִים** *years* in the *plural*, and not **שְׁנַתִּים** *years* in the *dual*.

And chap. xviii. “The word of the Lord came to Elijah in the third year, saying, Go shew thyself unto Ahab, and I will send rain upon the earth.” In the *third year*; where then shall we find the *six months*?

I. Doubtless both our Saviour and his apostle St. James, chap. v. ver 17, in adding six months do speak according to the known and received opinion of that nation; which is also done elsewhere sometimes in historical matters in the New Testament.

St. Stephen tells us, Acts vii. 16, that the bones of the twelve patriarchs were carried over from Egypt and buried in Sychem, when holy writ mentions only the bones and burial of Joseph: wherein he speaks according to the vulgar opinion of the nation<sup>e</sup>.

Again, ver. 30, he tells us that Moses was forty years old when he fled into the land of Midian, and that he tarried there forty years more, when Moses himself mentions nothing of this circumstance: this he speaks agreeably to the opinion of that people<sup>f</sup>.

II. Neither our Saviour nor St. James says that Elijah shut up the heavens three years and six months; but Christ tells us, “That the heaven was shut up in the days of Elias three years and six months:” and St. James, “That Elias prayed that it might not rain, and it rained not upon the earth by the space of three years and six months.”

May I therefore have leave to distinguish in this manner? Elijah shut up the heaven for three years, that there might be no rain, as in the Book of Kings: and there was no rain for three years and a half, as our Saviour and St. James relate.

<sup>e</sup> See Hierosol. Sotah, fol. 18. 3. Bab. Bava Kama, fol. 92. 1.

<sup>f</sup> See Beresh. Rab. sect. 100.

III. The words of Menander in Josephus may help a little towards the untying this knot: Μέμνηταις δὲ τῆς ἀνομβρίας ταύτης καὶ Μένανδρος ἐν ταῖς Ἰθοβάλου τοῦ Τυρίων βασιλείας πράξεσι, λέγων οὕτως· Ἀβροχία τε ἐπ' αὐτοῦ ἐγένετο, ἀπὸ τοῦ Ὑπερβερεταίου μηνὸς ἕως τοῦ ἐχόμενου ἔτους Ὑπερβερεταίου. *Menander also makes mention of this drought in the acts of Ithobalus, king of Tyre, saying, There was no rain from the month of October to the month of October the year following.*

It<sup>h</sup> is true he shortens the space of this drought by making it continue but *one year*; but however, having placed the beginning of it in the month of October, he gives us a key that opens us a way into things more inward and secret.

IV. Consider the distinction of *the former* and *the latter rain*, יורה ומלקוש Deut. xi. 14; Jer. v. 24; Joel ii. 23.

“The<sup>i</sup> Rabbins deliver: יורה במרחשון ומלקוש בניסן *the former<sup>k</sup> is in the month Marchesvan; the latter in the month Nisan.*”

The Targumist in Joel ii. 23: “Who hath given you the first rain in season ומלקישא בירה ניסן *and the latter in the month Nisan.*” See also our note upon chap. ii. 8.

R. Solomon, upon Deut. xi, differs a little; but we are not solicitous about the order, which should be the first, either that in the month Marchesvan, or that in the month Nisan: that which makes to our purpose is, that rains were at those stated times; and for the rest of the year generally there was no rain.

V. Those six months mentioned by our Saviour and St. James must be accounted before the beginning of the three years, and not tacked to the end of them, as is very evident from this, that it is said, “The *third year* Elijah shewed himself to Ahab,” &c.

In the beginning therefore of those three years we believe Elijah shut up heaven upon the approach of that time wherein the rains were wont to fall in the month of Marchesvan, and opened heaven again the same month at the end of three years. Nor is it nothing that Menander speaks of the ἀβροχία, *the drought*, taking its beginning in the month October, which

<sup>g</sup> Antiq. lib. viii. cap. 7. [Hudson, p. 378. l. 31. [viii. 13. 2.]

<sup>i</sup> Taanith, fol. 6. 1.

<sup>k</sup> Leusden's edition, vol. ii. p.

<sup>h</sup> English folio edit., vol. ii. p. 409. 511.



in part answers to the Jews' Marchesvan: for consult that passage, chap. xviii. [5]; "Ahab said unto Obadiah, Go into the land unto all the fountains of water, and unto all brooks: peradventure we may find grass to save the horses and mules alive." No one will say this search was made in the winter, but in the summer: not *before* or *in* the month Nisan, wherein the rains were wont to fall; for what hay or grass could be expected at that time? But when the year grew on to the summer, then was it a seasonable time to inquire after hay and grass. Reckon therefore the time of Ahab's and Obadiah's progress in this search: the time wherein Elijah and Obadiah meeting together, Ahab fell in with them: the time wherein the Israelites and the prophets of Baal were gathered together at mount Carmel; when Elijah sacrificed there, and the followers of Baal were killed: and certainly it will be more probable that the unlocking of the heavens and the fall of the rains happened in that usual and ordinary season, the month Marchesvan, than any other part of the year. Three years ago, in that month when the rains were expected, according to the common season of the year, Elijah shut heaven up that it should not rain; and now at the close of three years, when the season for those rains recurred, he unlocks the heavens and the rains fall abundantly.

VI. Now, go back from Marchesvan, the month wherein the prophet locked up heaven, to the month Nisan preceding, and those six months between, they were also without rain, according to the ordinary course of the year and climate. In the month Nisan it rained; the rest of the year to Marchesvan it was fair and held up: when that month came the rains were expected; but Elijah had shut the heavens up, and they remained shut up for the space of three years ensuing. So that though he did not shut up heaven above the space of three years, yet there was no rain for three years and six months.

Ver. 27: Νεεμὴν ὁ Σύρος *Naaman the Syrian.*] These instances galled those of Nazareth upon a twofold account:

I. That they looked upon themselves as vilified by these examples; especially if we consider the occasion upon which our Saviour brought them. 'Thou hast wrought miracles in Capernaum; do something also here in thine own city.' 'No, you are unworthy of it, as Israel of old was unworthy of the

prophets Elijah and Elisha, who were therefore sent amongst the Gentiles.'

II. That by these instances he plainly intimated the calling of the Gentiles, than which nothing could be more grating in the ear of the Jews. Elijah was sent to a heathen woman, and a heathen man was sent to Elisha: and both of them were turned from heathenism to the true religion. Those words therefore of Naaman, 2 Kings v. 17, 18, I would thus render; "Thy servant will henceforth offer neither burnt offering nor sacrifice to strange gods, but unto Jehovah. And concerning this thing the Lord pardon thy servant [viz. concerning my former idolatry], that when my master *went* into the house of Rimmon to worship there, and leaned upon my hand, I also bowed myself in the house of Rimmon; for that I bowed myself in the house of Rimmon, the Lord pardon thy servant concerning this thing."

Ver. 29<sup>1</sup>: Εἰς τὸ κατακρημνίσαι αὐτόν *That they might cast him down headlong.*] By what authority, or by what legal process could those of Nazareth do this? There was, indeed, a court of judicature consisting of three men, because a synagogue was there; but it was not in the power of that court to decree any thing in capital matters. It may be asked, whether that license that was permitted the קנאים *the zealots* extended thus far: "He<sup>m</sup> that steals the consecrated dishes and curseth by a conjurer" (that is, curseth God in the name of an idol), "and goes in to a heathen woman (that is, openly, as Zimri, Numb. xxv. 6), קנאין פוגעין בו *the zealots slay him.* And the priest that ministers in his uncleanness, his brethren the priests beat out his brains with clubs." But doth this license of the zealot belong to all persons upon all occasions? When Nathanael said, [John i. 46.] "Can there any good thing come out of Nazareth?" he does not seem there to reflect so much upon the smallness and insignificancy of the town, as the looseness and depravity of its manners [oppidanorum].

Ver. 33<sup>n</sup>: ἔχων πνεῦμα δαιμονίου ἀκαθάρτου *Who had a spirit of an unclean devil.*] An expression something unusual. Perhaps it points towards the pythonic or necromantic spirit: how these are distinguished amongst the doctors we may see

<sup>1</sup> *English folio edition*, vol. ii. p. 410. <sup>m</sup> Sanhedr. fol. 81. 2.

<sup>n</sup> *Leusden's edition*, vol. ii. p. 512.

in Ramban in *Sanhedrin*, cap. 7. hal. 4. Both of them (though in a different manner) invited and desired the inspirations of the devil. But of this thing I shall treat more largely at chap. xiii. 11.

## CHAP. V.

VER. 1: Τοῦ ἀκούειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν λίμνην· *To hear the word of God, he stood by the lake, &c.*] For they were wont to teach also without the synagogue and *Beth Midrash*, in the highways and in the streets. “Rabban<sup>o</sup> Jochanan Ben Zaccai taught in the street before the Mountain of the Temple the whole day.” See the Gloss upon it: “Ben<sup>p</sup> Azzai taught in the streets of Tiberias.”

This custom R. Judah forbade in this canon<sup>q</sup>: “Let not the doctors teach their disciples in the streets.” And accordingly he severely rebuked R. Chaijam, because he taught his brothers’ sons in the street.

And yet it is related of the same R. Judah<sup>r</sup>, רבינו הורא לעי באוריתא *R. Judah sat labouring in the law* [κοπιῶν ἐν λόγῳ καὶ διδασχῇ, *labouring in the word and doctrine*, as the expression is 1 Tim. v. 17], “before the Babylonish synagogue in Zippor: there was a bullock passed by him to the slaughter, and it lowed.” This bullock because he did not deliver from the slaughter, he was struck with the toothache for the space of thirteen years.

Ver. 5: Δι’ ὅλης τῆς νυκτὸς κοπιᾶσαντες· *We have toiled all night.*] In the Talmud’s way of expressing it טרחינן כול ליליא<sup>s</sup> *laborious all night*. טרחינן כול יומא *labouring all the day*.

Ver. 7: Τοῖς μετόχοις· *To their partners.*] לשותפים If indeed they were joined in such a kind of partnership, which Maimonides speaks of<sup>t</sup> in שלוחין ושותפין.

Ver. 12<sup>u</sup>: Ἐν τῇ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων, καὶ ἰδοὺ, ἀνὴρ πλήρης λέπρας· *When he was in a certain city, behold, a man full of leprosy.*] “The<sup>x</sup> walled cities are more holy than the

<sup>o</sup> Pesachin, fol. 26. 1.

<sup>p</sup> Erubin, fol. 29. 1.

<sup>q</sup> Moed Katon, fol. 16. 1.

<sup>r</sup> Beresh. Rab. sect. 33.

<sup>s</sup> So Bava Mezia, fol. 83. 10.

<sup>t</sup> Cap. 4, &c.

<sup>u</sup> *English folio edit.*, vol. ii. p. 411.

<sup>x</sup> Kelim, cap. 1. hal. 7.

land of Israel in general, שמשלחין מתוכן המצורעים *because they cast out the leprous from them.*" Which must be understood (if we allow of the Rabbins for interpreters) of cities that had been walled from the days of Joshua. If this city which the evangelist here mentions were of that number, no leper would have been suffered in it, unless absolved from his uncleanness by the priest. For the leprosy remained after that absolution; and the sick man was not healed but restored to the church. That the man is here said to be πλήρης λέπρας, *full of leprosy*; the passage may not impertinently be compared with Lev. xiii. 12, 13.

Whether he had been purified by the priest before or no, however, Christ sends him to the priest, to offer what was required from the leper that was *cleansed*. The law of Moses hardly supposeth the leper *healed* when he was made *clean*. It is a question, indeed, whether the disease was ever curable but by a miracle. And therefore is this man sent to the Temple to shew himself to the priest, and offer εἰς μαρτύριον αὐτοῖς, *for a testimony unto them*, ver. 14: that is, that he might bear witness, that the leprosy, an incurable disease, was now healed by miracle, as formerly it had been in Miriam and Naaman: and so there was now a great prophet arisen in Israel.

Ver. 17: 'Εν μιᾷ τῶν ἡμερῶν *On a certain day.*] In Talmudic writing it is, חד יומא as also חדא זמנא *on a certain time.*

Ver. 27: 'Επὶ τὸ τελώνιον *At the receipt of custom.*] בית : מנכ *the house of tribute.* "This thing is like a king of flesh and blood passing by בבית המנכ *the house of tribute.* He saith to his servants, Pay the tax to the publicans."

Ver. 39: 'Ο παλαιὸς χρηστότερός ἐστι *The old is better.*] : הלא מיושן יפה הוא *Is<sup>z</sup> not the old better?* The Gloss is, יין מיושן של שלש שנים *Old wine: that is, of three years old.*

: חמרא בת תלתא טרפי *Wine<sup>a</sup> of three leaves.* The Gloss is, "Of three years: because from the time that the vine had produced that wine, it had put forth its leaves three times."

<sup>y</sup> Succah, fol. 30. 1.

<sup>z</sup> Beracoth, fol. 51. 1.

<sup>a</sup> Schabb. fol. 129. 1.



## CHAP. VI.

VER. 1: 'Εν σαββάτῳ δευτεροπρώτῳ. *On the second sabbath after the first.*] I have spoken to this already in notes upon Matt. xii: let me add a few things in this place.

It is a controversy amongst the Jewish doctors and the Baithuseans<sup>b</sup>, about the exposition of those words that concern the offering of the sheaf of the first-fruits; מִמָּחֳרַת הַשַּׁבָּת *On the morrow of the sabbath*, Levit. xxiii. 10, 11.

Gloss<sup>c</sup>: “The<sup>d</sup> Baithuseans desired that the first day of the Passover should be on the sabbath, that the offering of the sheaf might fall on the first day of the week: and that the feast of Pentecost might also fall on the first day of the week. For they interpreted those words<sup>e</sup>, יִנִּיפֵנוּ מִמָּחֳרַת הַשַּׁבָּת *The priest shall wave the sheaf on the morrow of the sabbath*, as if the sense of them were, *On the morrow of the sabbath of the creation.*”

Against this the Rabbins dispute with one consent, and indeed truly enough, affirming, that by the *morrow after the sabbath* must be understood the *morrow after a sabbatical day*, or after the first day of the feast. So the Targumist, *Siphra*, Solomon, Menahem, &c. So also the Greek version. We may see their arguments in *Siphra*, and *Pesikta*, and *Menacoth*, fol. 65. 1. The principal argument is that of Rabban Jochanan disputing with a Baithusean in the place last quoted: “One scripture (saith he) saith, You shall number fifty days” (that is, from the day wherein you offer your sheaf unto Pentecost), Levit. xxiii. 16. “Another scripture saith, Ye shall count seven sabbaths, Levit. xxiii. 4; Deut. xvi. 9. כֹּאן בִּי"ט שְׁחַל לַהֲיוֹת בַּשַּׁבָּת *This, if the first day of the feast happen on the sabbath: כֹּאן בִּי"ט שְׁחַל לַהֲיוֹת*

<sup>b</sup> [בַּיְתוּסִי *Bajethosæus*, *Karæus*.  
בַּיְתוּסִי *Bajethus*, nomen proprium  
viri, cujus condiscipulus fuit צִדּוֹק  
*Tzadok*. Hi duo defecerunt a præ-  
ceptore suo Antigono, et negarunt  
Legem oralem, sive Traditiones pa-  
trum ore traditas, et crediderunt

soli Legi Scriptæ. Ab illis ortæ  
duæ sectæ, quæ Karæi et Tzaducæi  
dictæ. Buxtorf Lex. T. & R. sub v.  
col. 303. See more sub vv. צִדּוֹק.  
col. 1890. קרא col. 2111.]

<sup>c</sup> *Leusden's edit.*, vol. ii. p. 513.

<sup>d</sup> In *Rosh hashanah*, fol. 22. 2.

<sup>e</sup> *English folio edit.*, vol. ii. p. 412.

**באמצע שבת** *that, if the first day of the feast happen in the middle of the week.*

His meaning is this: If the first day of the seven-days' feast of the Passover happen on the sabbath, then the sheaf being offered the next day after, the feast of Pentecost will fall on the next day after the seventh sabbath. But if that first day happen in the middle of the week, then, from the offering of the sheaf the next day, we must not count seven sabbaths but fifty days.

For instance, suppose we the lamb eaten on the third day of the Jewish week, which with us is Tuesday, Wednesday was the first day of the feast; and on Thursday the sheaf was offered; then on Thursday again, accounting fifty days, is the feast of Pentecost. Here seven sabbaths come between, and four days after the last sabbath, before the Pentecost. Where numbering by sabbaths shortens the space of time; but numbering by fifty days fixes the matter beyond scruple. And at once it concludes these two things: I. That the offering of the sheaf was not restrained to the next day after the sabbath, but to the day after the sabbatical day, viz. the first day of the feast. II. That the day of Pentecost was not restrained to the first day of the week, as the Baithuseans would have it, but might fall on any day of the week.

What should be the Baithuseans' reason why they so earnestly contended to reduce the day of Pentecost always to the morrow after the sabbath, or the first day of the week, is not easy to comprehend. Perhaps he that disputes the matter with Rabban Jochanan gives some hint of it, when he tells us, "Our master Moses loved Israel, and knowing **שַׁעֲרַת יוֹם א'** *that the feast of Pentecost should be but for one day*, did therefore appoint it on the morrow after the sabbath, that Israel might rejoice two days together."

Whatever the reason was, it is certain they misunderstood that phrase **כַּמָּחֳרַת הַשַּׁבָּת** as to the offering the sheaf *the morrow after the sabbath*, when it was to be understood of *the morrow after a sabbatical day*. And so the Greek version, *Καὶ ἀνοίσει τὸ ὄραγμα ἔναντι Κυρίου δεκτὸν ὑμῖν, τῇ ἐπαύριον τῆς πρώτης* and *he shall offer the sheaf before the Lord to be accepted for you, on the morrow after the first day of the feast.*

Let us take an instance of this in the last Passover our Saviour kept.

The paschal lamb was eaten on the fifth day of the week, our Thursday; the first day of the feast was the sixth day of the week, our Friday, the day on which our Lord was crucified. The day declining towards night (about the time that our Lord was buried), they went out that were deputed by the Sanhedrim to reap the sheaf: and on the morrow, that was their sabbath, whiles our Saviour slept in the grave, they offered that sheaf. That day therefore was the δευτέρα or the second day, and from thence they counted the weeks to Pentecost. And the sabbaths that came between took their name from that δευτέρα, *that second day*. The first sabbath after that was δευτεροπρωτον, *the first sabbath after the second day*; and the next sabbath after that was δευτεροδεύτερον, *the second sabbath after the second day*; and so of the rest.

“The<sup>s</sup> first day of the Passover is called the sabbath; and they counted after that שבין שבתות המיוחסין אליו *seven sabbaths that had relation to that*.” Note that, המיוחסין *that had relation or alliance*.

Ver. 12: 'Εν τῇ προσευχῇ τοῦ Θεοῦ. *In prayer to God: or In the prayer of God.*] Compare this kind of phrase with what is said, Beracoth, fol. 7. 1: “R. Jochanan in the name of R. Jose saith, מתפלל' מהב' מניין שהב' *How doth it appear that the holy blessed God doth pray?* From thence, that it is said, I will bring them to my holy mountain and make them joyful תפלתם לא נאמר *in the house of 'my' prayer*. תפלתם לא נאמר *It is not said of their prayer, but תפלתם of 'my' prayer*. Whence it follows that the holy blessed God doth pray. But how doth he pray? saith Rabh Zutra Bar Tobijah; Rabh saith, Let it be my good pleasure that my mercy overcome my wrath.”

עשה לו הקב' כוכה והיה מתפלל בתוכה <sup>h</sup> *The<sup>i</sup> holy blessed God made him a tabernacle and prayed in it: as it is said, His tabernacle is in Salem, and his dwellingplace in Zion. Now what doth he say when he prayeth? יהי רצון שאראה בבנין ביתי Let it be my good pleasure that I may see my dwellingplace built.*”

<sup>s</sup> Rambam in Adaioth, fol. 22. 1.

<sup>h</sup> *English folio edit.*, vol. ii. p. 413.

<sup>i</sup> Beresh. Rabb. fol. 63. 3.

I cannot but laugh at their triflings, and yet withal observe the opinion that nation had, and compare it with this phrase, προσευχή τοῦ Θεοῦ, *the prayer of God*. They will have it that God prays, not by way of supplication, but authority: "So let it be." Thus our blessed Lord<sup>k</sup> sometimes, Πάτερ, θέλω, *Father, I will*, John xvii. 24. Whether the phrase in this place should be thus interpreted, I do not determine.

Ver. 38: Μέτρον καλὸν, πεπιεσμένον, &c. *Good measure, pressed down, &c.*] I. Concerning מדות גרושות ומחוקות *measures heaped up and stricken off*, see *Menacoth*, fol. 87: "R. Meir saith, It is said, עשרון עשרון לכבש האחד *a tenth, a tenth to every lamb*. Whence is hinted, that there were two עשרונות *decimaries* [or *tithing measures*] in the Temple: אחד גרוש *one heaped up*, ואחד מחוק *the other stricken off*. The *heaped up* was that by which they measured all their bread-corn for holy uses [כל המנחות]. That *which was stricken off* was that whereby they measured the cakes or the high priest's loaves." "All the measures in the Temple were *heaped up*, besides that of the high priests." Now the Gloss, giving the reason why this was not *heaped up* as well as the other, tells us, "It was because he was to divide the flour into two tenths; if therefore the measure was *heaped up*, some of the fine flour would spill upon the ground as he moved it this way and that way in dividing it."

"Rabh<sup>m</sup> Papa asked, מלא חפניו [*plenitudo pugillorum*] *the filling of the priest's hand* whereof we have mention, מחוקות או גרושות, *was it by the measure stricken off or heaped up?* R. Aba saith to Rabh Ishai, The filling of the priest's hand, of which we have mention, was neither by *the measures stricken off* nor *heaped up*, אלא טפוסיא *but by measures floating over.*"

II. Every one may observe that our evangelist in his repetition of this sermon upon the mount doth omit many things that are set down in St. Matthew; those especially that have relation to the dictates and glosses of the scribes and Pharisees about manslaughter, oaths, divorcees, &c.; or their customs in their prayers, fasts, and alms, &c. Writing for the service of the Gentiles, he passeth over what respecteth the Jews.

<sup>k</sup> *Leusden's edition*, vol. ii. p. 514.

<sup>1</sup> *Menacoth*, fol. 90. 1.

<sup>m</sup> *Joma*, fol. 48. 1.



## CHAP. VII.

VER. 2 : Ὁς ἦν αὐτῷ ἐντιμος *Who was dear unto him.*] So was Tabi to his master Rabban Gamaliel : of whom we meet with several things up and down, particularly that in *Beracoth*, fol. 16. 2 : “ When his servant Tabi was dead, he received consolations for him. His disciples say unto him, ‘ Master, thou hast taught us that they do not use to receive consolations for their servants.’ He answered them saying, ‘ My servant Tabi was not as other servants, he was most upright.’ ”

Ver. 5 : Τὴν συναγωγὴν αὐτὸς ἐκοδόμησεν ἡμῖν. *He hath built us a synagogue.*] I. It was no unusual thing for one single man to build a synagogue at his own charge : “ If<sup>n</sup> any man build a house, and afterward consecrated it to a synagogue, it is of the nature of a synagogue.” Gloss : “ Any<sup>o</sup> one that builds a synagogue and gives it to his fellow citizens,” &c.

And the doctors in that treatise<sup>p</sup> dispute much upon this question, Whether it be lawful to sell a synagogue or to alienate it to any civil use : and amongst the rest, they suppose some one building a synagogue, but would at last reserve it to his own proper use.

II. They<sup>q</sup> had no scruple as to a Gentile’s building it, since the holiness of the place consisted not so much in the building as in its being set apart and dedicated to holy use ; of which we have some instance in Herod’s building the Temple. Such a one had this centurion approved himself towards the Jewish nation, that concerning his liberality and devotion in being at the charges of building, they found no reason to move any scruple.

Ver. 12 : Ἐξεκομίζετο τεθνηκώς. *There was a dead man carried out.*] Amongst the Talmudists, מַת יוֹצֵא *a dead corpse going out*, is commonly a phrase which is first understood of carrying the corpse out of the court-gate.

“ At<sup>r</sup> what time do they take their beds lower [*inclinant*] ? From the time that the person deceased is carried out of the court-gate of his own house.”

<sup>o</sup> Kitsur Piske שו"ת in Megillah, artic. 41.

<sup>p</sup> Megillah, cap. 4.

<sup>q</sup> *English folio edition*, vol. ii. p.

<sup>r</sup> In Rabbenu Asher, *ibid.* fol. 37. 2.

414.

<sup>r</sup> Hieros. *Beracoth*, fol. 5. 4.

Secondly, It is taken also for carrying the corpse out of the city: for *לא היו בתי קברות סמוכין לעיר* *the burying-places were not near the city*<sup>s</sup>.

“The<sup>t</sup> infant dying before it be thirty days old, *יוצא בחיק* *is carried out in the bosom*: and is buried by one woman and two men.”

*בן ל' יוצא בדלוסקמא* “*An infant of thirty days old is carried out in a little coffin.* R. Judah saith, Not in a coffin that is carried on men’s shoulders, but in their arms.”

*בן ג' שנים יוצא במטה* *A child of three years old is carried out in a bed*: and so onward from that age.

“Οχλος ἱκανὸς σὺν αὐτῇ. *Much people was with her.*] R. Simeon<sup>u</sup> Ben Eliezer saith, *היוצא במטה רבים מצהיבין עליו* *for the dead that is carried out on his bed there are many mourners*: but if he be not carried out on his bed [but in *בדלוסקמא* or *דלוסקמא a coffin*], there are not many mourners.

*ניכר לרבים רבים מתעסקין עמו* *If the deceased person be known to many, then many accompany him.*

There were ordinarily<sup>w</sup> at such funerals *נושאי מטה וחילופי חילופיהן* *those that carried the bier, and some to take their turns, and some also to take their turns again.* For as the Gloss hath it, *הכל חפצין לזכות בו* *every one desired that office.*

There were also *עומדין בשורה* *those that stood in order about the mourners to comfort them*<sup>x</sup>.

Ver. 14: “Ἠψατο τῆς σοφοῦ. *Touched the bier.*] In Syriac, *קרב לערסא* *he approached to the bier.* The Talmudist would say, *נגע במטה* *he came to the bed of the dead*: which indeed is the same, 2 Sam. iii. 31, *אַחֲרֵי הַמֶּטֶה* *David followed after the bed.* The Targumist, *בתר ערסא* *after the bier.*

“Jacob<sup>y</sup> said to his sons, Beware ye, *שלא יגע ערל במטתי* *that no uncircumcised person touch my bed*, lest he drive away thence the Divine presence.”

Ver. 37: Γυνὴ ἀμαρτωλός. *A woman which was a sinner.*] I. Women of an ill name amongst the Jews were such as these:

<sup>s</sup> Gloss. in Kiddushin, fol. 80. 2.

<sup>t</sup> Moed Katon, fol. 24. 1.

<sup>u</sup> Ibid.

<sup>v</sup> *Leusden's edition*, vol. ii. p. 515.

<sup>w</sup> Beracoth, cap. 3. hal. 1.

<sup>x</sup> Ibid. Chetub. fol. 8. 2.

<sup>y</sup> Beresh. Rabb. sect. 100.

“She<sup>z</sup> who transgresseth the law of Moses, and the Jewish law.” The Gloss is, “The Jewish law, that is, what the daughters of Israel follow, though it be not written.”

“Who is she that transgresseth the law of Moses? She that gives her husband to eat of what is not yet tithed: she that suffers his embraces while her menstrua are upon her: she that doth not set apart a loaf of bread for herself: she that voweth and doth not perform her vow.”

“How doth she transgress the Jewish law? If she appears abroad with her head uncovered: if she spin in the streets: if she talk with every one she meets. Abba Saul saith, If she curse her children. R. Tarphon saith, If she be loud and clamorous.” The Gloss is, “If she desire coition with her husband within doors, so very loud that her neighbours may hear her.”

Maimonides upon the place: “If when she is spinning in the street, she makes her arms so naked that men may see them: if she hang either roses or myrtle, or pomegranate, or any such thing either at her eyes or cheeks: if she play with young men: if she curse her husband’s father in the presence of her husband,” &c.

II. However<sup>a</sup>, I presume the word ἀμαρτωλὸς, *sinner*, sounds something worse than all this, which also is commonly conjectured of this woman; viz. that she was actually an adulteress, and every way a lewd woman. It is well known what the word חַיִּיבִי *sinnners* signifies in the Old Testament, and what ἀμαρτωλοὶ, *sinnners*, in the New.

Ver 38: Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω. *And stood at his feet behind him.*] She washed his feet as they lay stretched out behind him: of which posture we treat more largely in our notes upon John xii.

Ver. 47: “Οτι ἠγάπησε πολὺ. *For she loved much.*] If we consider these two or three things, we shall quickly understand the force and design of the word ὅτι, *for*, &c.

I. That this was not the first time when this woman be-took herself to our Saviour; nor is this the first of her receiving remission of her sins. It is supposed, and that not without good reason, that this was Mary Magdalene. If so, then had her ‘seven devils’ been cast out of her before; and

<sup>z</sup> Chetub. fol. 72. 1.

<sup>a</sup> *English folio edit.*, vol. ii. p. 415.

at that time her sins had been forgiven her, our Lord at once indulging to her the cure both of her body and her mind. She therefore, having been obliged by so great a mercy, now throws herself in gratitude and devotion at the feet of Christ. She had obtained remission of her sins before this action : and from thence came this action, not from this action her forgiveness.

II. Otherwise the similitude which our Saviour propounds about forgiving the debt, would not be to the purpose at all. The debt is not released because the debtor loves his creditor, but the debtor loves because his debt is forgiven him. Remission goes before, and love follows.

III. Christ doth not say, She hath washed my feet with her tears, and wiped them with the hairs of her head, and anointed me with ointment, οὐ χάριν ἀφέωνται αἱ ἁμαρτίαι, *therefore her sins are forgiven* ; but οὐ χάριν λέγω σοι, ἀφέωνται, &c., *for this cause I say unto thee, Her sins are forgiven her*. He tells Simon this, that he might satisfy the murmuring Pharisee. “ Perhaps, Simon, thou wonderest within thyself, that since this hath been so lewd a woman, I should so much as suffer her to touch me : but I must tell thee that it is very evident, even from this obsequiousness of hers, and the good offices she hath done to me, that her sins are forgiven her : she could never have given these testimonies and fruits of her gratitude and devotion, if she had still remained in her guilt, and not been loosed from her sins.”

## CHAP. VIII.

VER. 2 : Μαρία ἡ καλουμένη Μαγδαληνή. *Mary called Magdalene.*] Whence should she have this name?

I. We have observed above, in our notes upon Matt. xxvii. 56, that there is mention made in the Talmudic authors of מַרְיָה מַגְדִּילָא שֵׁנֶר נַשְׂחָיָא *Maria Magdila sener nashaia*, the daughter of Maria, a *plaiter of women's hair* ; who they say was the wife of פָּפּוּס *Papus* Ben Juda, but an adulteress. They make this *Papus* contemporary with Rabban Gamaliel (of Jafneh) and R. Joshua<sup>b</sup>, and with R. Akibah<sup>c</sup> : who all lived both before and after the destruction of Jerusalem : so that the times do not very much disagree. And probable it is,

<sup>b</sup> Hieros. Bava Bathra, fol. 15. 1.

<sup>c</sup> Gloss. in Schabb. fol. 104. 2.



that the Gemarists retained some memory of our Mary Magdalene, in the word מגדלָא *Magdala*.

II. We further observe in our notes upon John xii, that there was a certain town near Jerusalem called *Magdala*, of a very ill fame, which perhaps was Bethany itself<sup>d</sup>; or be it some other, yet might our Mary (if she was the sister of Lazarus) not unfitly be called<sup>e</sup> Magdalene, either as she might have lived there some time, being there married, or have imitated the whorish customs of that place. But I am apt to think that Bethany itself might go under the name of Magdala.

Ἀφ' ἧς δαιμόνια ἐπτα ἐξεληλύθει. *Out of whom went seven devils.*] As to the number *seven*, we contend not, when there is hardly any thing more useful than to put this certain number for an uncertain. Our difficulty is, whether these words are to be taken according to their letter, or according to the Jewish sense, who were wont to call vices by the name of devils: as “An evil affection is Satan<sup>f</sup>:” “Drunkenness by new wine is a devil<sup>g</sup>.” If this Mary be the same with the woman that was a sinner in the foregoing chapter, as is believed, then by *devils* seems to be understood the *vices* to which she was addicted: especially when both the Pharisee and evangelist call her *a sinner*, rather than *demoniac*. But this we leave at the choice of the reader.

Ver. 3: Χουζᾶ. *The wife of Chusa.*] We meet with such a name in Haman's genealogy: “The<sup>h</sup> king promoted Haman the Hammedathite, the Agathite, בר כוזא *the son of Cusa*,” &c. The Targumist, Esth. v, reckoning up the same genealogy, mentions not this name, and differs in others. Only this let us take notice of by the way, that *Chusa* is a name in the family of Haman the Edomite, and this *Cusa* here was in the family of Herod, who himself was of the blood of the Edomites.

Ver. 18: Ὅς γὰρ αὐ ἐχρη, δοθήσεται αὐτῷ. *For whosoever hath, to him shall be given.*] “God's<sup>i</sup> measure is not like the measure of flesh and blood. The measure of flesh and blood is this: An empty vessel is receptive, but a full one can take in no more

<sup>d</sup> Leusden's edition, vol. ii. p. 516.

<sup>e</sup> English folio edit., vol. ii. p. 416.

<sup>f</sup> Gloss. in Joma, fol. 67. 2.

<sup>g</sup> Gittin, fol. 77. 2, &c.

<sup>h</sup> Massech. Sopher. cap. 13.

<sup>i</sup> Succah, fol. 46. 2.

But God's measure is this, The full vessel is receptive of more, but the empty vessel receives nothing ; according as it is said, **אם שמיע תשמע** *If hearing thou wilt hear* ; that is, If thou hearest thou shalt hear ; if thou dost not hear, thou shalt not hear. The Gloss is, " If thou accustom thyself to hear, then thou shalt hear, and learn and add." That is not much unlike *Beracoth*, fol. 55. 1 : " God doth not give wisdom but to him with whom is wisdom already."

## CHAP. IX.

VER. 3 : **Μήτε ἀνὰ δύο χιτῶνας ἔχειν** *Neither have two coats apiece.*] Either my computation of times very much deceives me, or the winter was now coming on when the apostles were sent forth ; and yet Christ forbids that they should be clothed with a double garment. It was not much that they should be forbid to take money or provision for their journey, because they were to have their food administered to them as the reward of their preaching the gospel : but to strive with the cold and winter without sufficient clothing seems something hard.

I. It was not an unusual thing in that nation, that some out of a more religious severity, did clothe themselves but with a single garment ; of which thing we have already spoken in notes upon Mark xiv. 51, to which probably this passage<sup>k</sup> may have some reference : " R. Jose saith, ' Let my portion be **מעיים בחולי ממותי** *with those who die of the disease in their bowels* : for, saith Mar, Very many righteous men die of the the disease in their bowels ;' " viz. a disease contracted by the austerities of their life, both as to food and clothing. And so it is said particularly of the priests.

" The<sup>1</sup> priests walked barefoot upon the pavement, and used water, and were not clad **אלא בגד אחד** *but with a single garment*. And from this custom their natural vigour languished, and their bowels grew infirm."

For<sup>m</sup> this very reason was there a physician appointed in the Temple, upon whom the charge lay of remedying this evil : whom we might not unfitly call the *bowel-doctor*.

Now, it may be inquired whether our Lord from this example prescribed this severity to his apostles, not allowing

<sup>k</sup> Schabb. fol. 118. 2.

<sup>1</sup> Gloss. in Shekalim, cap. 5.

<sup>m</sup> *English folio edition*, vol. ii. p. 417.

them more than a single garment, when this journeying of theirs, to preach the gospel, was a winter's work: for they returned from this journey a little before the Passover. Compare the tenth verse of this chapter, and so on, with John vi. 4, and so on. But let us a little enlarge upon this subject.

In both the Talmuds<sup>n</sup> there are reckoned up eighteen several garments, wherewith the Jew is clothed from head to foot. Amongst the rest, two shoes, two buskins, &c.: but those which are more properly called garments, and which are put upon the body, are reckoned these:

1. מקטורן *mactoren*: which word is variously rendered by several men. By the Gloss מנטול, I suppose a *mantle*: by Aruch מעיל a *cloak*; by others a *hood*. In the Gloss upon *Bava Bathra*<sup>o</sup> it is made the same with *talith*.

“Resh Lachish<sup>p</sup> went to Bozrah; and, seeing some Israelites eating of fruits that had not been tithed, forbade them. Coming from R. Jochanan, he saith to him, אדמקטורן עלך זיל *Even while thy ‘mactoren’ [or cloak] is upon thee, go and recall thy prohibition.*”

2. קולבין של פשתן *‘kolbin’ of thread*. Which the Babylonians call קלבוס *kolbos*. The ordinary Jewish garment was טלית *talith*, the outward garment, and חלוק *chaluk*, the inward. But in the place quoted is no mention of *talith* in so many syllables<sup>q</sup> at all; but instead of it קולבין, a Greek word for a Hebrew one, קולבין, that is, κολόβιον, a *coat*.

Epiphanius<sup>r</sup>, speaking of the scribes, “Moreover, they wore garments distinguished by the phylacteries, which were certain borders of purple.” Ἀλλ’ ἐπειδὴ στολὰς, εἴτ’ οὖν ἀμπεχόνας οἱ τοιοῦτοι ἀνεβάλλοντο, καὶ δαλματικάς, εἴτ’ οὖν κολοβίωνας, &c. *They used long robes, or a certain sort of garment which we may call ‘dalmatics,’ or ‘kolobia,’ which were wore in with large borders [segmentis] of purple.*

That he means the טלית *talith*, the thing itself declares; for those borders of purple were no other than צוצית the *zuzith*, certain skirts hung and sewed on to the *talith*.

<sup>n</sup> Hieros. Schabb. fol. 15. 4. Bab. Schabb. fol. 120. 1.

<sup>o</sup> Fol. 57. 2.

<sup>p</sup> Avodah Zarah, fol. 58. 2.

<sup>q</sup> *Leusden's edit.*, vol. ii. p. 517.

<sup>r</sup> Lib. i. cap. 15.

3. חֲלוּק שֶׁל צִמָּר *a woollen shirt*, the inward garment. Whence the Gloss, חֲלוּק קָמִישָׁא עַל בָּשָׂר, *the 'chaluk' was the shirt upon his skin*. Hence that boast of R. Jose<sup>s</sup>, "that throughout his whole life the roof of his house had not seen what was within that shirt of his."

II. And now the question returns; viz. whether by those δύο χιτῶνας in the place before us should be meant those two kinds of garments, the *talith* and the *chaluk*, that is, that they should take but one of them: or those two kinds doubled; that is, that they should take but one of each? Whether our Saviour bound them to take but one of those garments, or whether he forbade them taking two of each?

I conceive, he might bind them to take but one of those garments: for, although χιτῶν when joined with ἱμάτιον may be applied to some particular garment, yet when it is not so joined it may signify only clothing in general. When our Lord commands them μὴ ἐνδύσασθαι δύο χιτῶνας, *not to put on two coats*<sup>t</sup>, the foregoing words may best explain what he means by it: for when he cuts them short of other parts of garments and necessities, such as a scrip, a staff, and sandals, we may reasonably suppose he would cut them short of one of the ordinary garments, either the *talith* or the *chaluk*.

This may seem something severe, that he should send them out in the winter time half naked; but, 1. This well enough became that providence which he was determined to exert towards them in a more peculiar manner, as may be gathered from Luke xxii. 35, and to the charge of which he would commit them. Of such a kind and nature was his providence in preserving them, as was shewn towards the Israelites in the wilderness, which suffered not their garments to wax old, which kept their bodies from decay and diseases, and their feet unhurt by all their travel. 2. It suited well enough with the mean and low estate of that kingdom of heaven, and of the Messiah, which the apostles were to preach up and propagate; so that, from the view of the first publishers, the Jews might learn to frame a right judgment concerning both the Messiah and his kingdom; viz. they might

<sup>s</sup> Schabb. fol. 118. 2.

<sup>t</sup> Mark vi. 9.



learn to believe in the Messiah when they should observe him capable so wondrously to protect his messengers, though surrounded with such numberless inconveniences of life: and might further be taught not to expect a pompous kingdom when they see the propagators of it, of so mean a degree and quality.

The words of the Baptist <sup>u</sup>, ὁ ἔχων δύο χιτῶνας, μεταδότηω *He that hath two coats, let him impart, &c.*, may be also understood in this sense, that he that hath both the *talith* and the *chaluk* may give to him that is naked and hath neither, either the one or the other.

Ver. 8<sup>x</sup>: Ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη. *That one of the old prophets was risen again.*] So is the expression again, ver. 19; in which sense the ὁ προφήτης, *that prophet* must be taken, John i. 21, 25, that is, ὁ προφήτης τις τῶν ἀρχαίων ὃς ἀνέστη, *one of the old prophets that is risen again.*

Although they looked for no other prophet (excepting Elias only) before the appearing of the Messiah, yet doth it seem that they had an opinion that some of the ancient prophets should rise again, and that the time was now at hand wherein they should so do; and that because they made such frequent mention of it in their common talk, that “some one of the old prophets had risen again.”

Ver. 30: Μωσῆς καὶ Ἠλίας *Moses and Elias.*] The Jews have a fiction that Moses shall come with Elias when Elias himself comes. “The ὦ holy blessed God said to Moses, ‘As thou hast given thy life for Israel in this world, so in the ages to come, when I shall bring Elias the prophet amongst them, **שְׁנֵיכֶם בָּאִין כְּאַחַת** *you two shall come together.*”

But the rise and foundation of this opinion is very ridiculous indeed, having its first ground from Nahum i. 3, **יְהוָה בְּסוּפָהּ וּבְשַׁעֲרָהּ דִּרְבּוֹ**. But Moses, when an infant, was thrown into סוּפָה, Exod. ii. 3. [בְּסוּפָה] and Elias went up into heaven, בְּשַׁעֲרָה 2 Kings ii. [11.] This it is for such as these to allegorize the Holy Scriptures!

They also feign that Moses was raised up at the same time with Samuel by the witch of Endor:

<sup>u</sup> Luke iii. 11.

<sup>x</sup> *English folio edit.*, vol. ii. p. 418.  
Debharim Rabba, fol. 293. 4.

“Samuel<sup>z</sup> thought that day had been the day of judgment, and therefore he raised Moses along with himself.”

“Moses<sup>a</sup> did not die [for the just die not]; but went up into the highest, to minister before God.”

Ver. 31: Ἐλεγον τὴν ἔξοδον αὐτοῦ. *They spake of his decease.*] The French and Italian translation do render this word ἔξοδον too loosely. The French, *Disoyent sur l'issue*: the Italian, *Dicevano il successo suo*. And I wish the English have not done it too narrowly [*nimis stricte*]; *They spake of his decease*. It were better, *They spake of his departure*. For the ascent of Christ into heaven was his ἔξοδος, as well as his death: nay, I may say more, if, at least, in the word *exodus* there be any allusion to the Israelites' going out of Egypt. For that was in victory and triumph, as also the ascent of Christ into heaven was.

There is no question but they did indeed discourse with him about his death and the manner of it; viz. his crucifixion<sup>b</sup>: whereas, Moses and Elias themselves did depart without any pain or anguish. But I should think, however, there is more contained in that word; and that the expression ἀναλήψεως αὐτοῦ, *the time of his receiving up*. ver. 51, hath some reference to ἔξοδον αὐτοῦ, *his departure*.

We meet with the word ἔξοδος in the Greek version, Prov. xxx. 12: “There is a generation accounteth itself righteous, τὴν δὲ ἔξοδον αὐτοῦ οὐκ ἀπένιψεν, *but yet hath not washed its going out*: obscurely enough, indeed, and beside the text. They read it רַמִּיץ אֶתְרוֹ, when in the original it is רַמִּיץ אֶתְרוֹ, “And yet is not washed *from its filthiness*.”

Ver. 51: Ἐν τῇ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλήψεως αὐτοῦ. *When the time was come that he should be received up.*] It is a difficulty amongst some, why there should be any mention τῆς ἀναλήψεως, *of his receiving up*, when there is no mention of his death. But let it be only granted that under that expression ἔξοδον αὐτοῦ is included the ascension of Christ, and then the difficulty is solved. The evangelist seems from thence to calculate. Moses and Elias had spoken of his departure out of this world, that is, of his final departure, when he took leave of it at his ascension into

<sup>z</sup> Vajicra Rabba, fol. 195. 3.

<sup>a</sup> Pesikta, fol. 93. 1.

<sup>b</sup> *Leusden's edition*, vol. ii. p. 518.

heaven: and from thenceforward, till the time should<sup>c</sup> come wherein he should be received up, he steadfastly set his face towards Jerusalem, resolving with himself to be present at all the feasts that should precede his ἀνάληψιν, *receiving up*.

He goes therefore to the feast of Tabernacles; and what he did there, we have it told us, John vii. After ten weeks, or thereabout, he went up to the feast of Dedication, chap. xiii. 22; John x. 22; and at length to the last feast of all, his own Passover, chap. xvii. 11.

Ver. 52: Εἰς κώμην Σαμαρειτῶν *Into a village of the Samaritans.*] It may be a question, whether the Jews, in their journeying to and from Jerusalem, would ordinarily deign to lodge in any of the Samaritan towns. But if necessity should at any time compel them to betake themselves into any of their inns, we must know that nothing but their mere hatred to the nation could forbid them: for “their<sup>d</sup> land was clean, their waters were clean, their dwellings were clean, and their roads were clean.” So that there could be no offence or danger of uncleanness in their dwelling; and so long as the Samaritans, in most things, came the nearest the Jewish religion of all others, there was less danger of being defiled either in their meats or beds or tables, &c.

Ver. 55: Οὐκ οἴδατε οἶον πνεύματος ἐστε ὑμεῖς. *Ye know not what manner of spirit ye are of.*] What Elias once did to those of Samaria, the sons of Zebedee had an ambition to imitate in this place; dreaming (as it should seem) that there were those thunders and lightnings in their very name *Boanerges*, that should break out at pleasure for the death and destruction of those that provoked them. But could you not see, O ye sons of Zebedee, how careful and tender your Master was, from the very bottom of his soul, about the lives and well-being of mankind; how he healed the sick, cured those that were possessed with devils, and raised the dead? and will you be breathing slaughter and fire, and no less destruction to the town than what had happened to Sodom? Alas! you do not know, or have not considered, what kind of spirit and temper becomes the apostles of the Messiah.

Ver. 60: Ἀφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. *Let*

<sup>c</sup> *English folio edit.*, vol. ii. p. 419. <sup>d</sup> Hieros. Avod. Zarah, fol. 44. 4.

the dead bury their dead.] The Jews accounted of the Gentiles as no other than dead. עמי הארצות אינן חיים<sup>e</sup> *the people of the earth, [that is, the Gentiles,] do not live.* And as the Gentiles, so even amongst themselves, these four sorts are so esteemed: ארבע הן חשובין כמתים<sup>f</sup> “*These four are accounted as dead, the blind, the leprous, the poor, and the childless.*”

## CHAP. X.

VER. 1 : ‘Εβδομήκοντα. *Seventy.*] Why the Vulgar should have *seventy-and-two*, they themselves, I suppose, are able to give no very good reason: much less the interpreter of Titus Bostrensis, when in the Greek copy before him he saw only ἑβδομήκοντα, why he should render it *septuaginta duos, seventy-two.*

Aben Ezra upon the story<sup>g</sup> of Eldad and Medad hath this passage: “The wise men say, That Moses took six out of every tribe, and the whole number amounted to seventy-and-two: but whereas the Lord had commanded only seventy, the odd two were laid aside.” Now if God laid aside two of those who had been enrolled, and endowed with the Holy Spirit, that<sup>h</sup> so there might be the just number of seventy only, we can hardly imagine why our Saviour should add two, to make it seventy-two and not seventy. “It<sup>i</sup> was said to Moses at Mount Sinai, Go up, thou and Aaron, and Nadab and Abihu, and seventy of the elders of Israel: so will the holy blessed God ordain to himself in the world to come זקנים של ישיבה של *a council of elders of his own people.*” Now the number of this consistory, the doctors determine to be no other than seventy. A council of *seventy-two* was never heard of amongst the Jews, but once only at Jabneh.

“R. Simeon<sup>k</sup> Ben Azzai saith, זקנים ע”ב אני מפי מקובל *I received it from the mouths of the seventy-two elders, on the day when they made R. Eliezer Ben Azariah one of the Sanhedrim.*” Nor did they then remove Rabban Gamaliel, although he had displeased them.

Ver. 3<sup>l</sup>: ‘Ως ἄρνας ἐν μέσῳ λύκων. *As lambs among wolves.*]

<sup>e</sup> Chetubhoth, fol. 3. 2.

<sup>f</sup> Shemoth Rabb. fol. 123. 1.

<sup>g</sup> Numb. xi.

<sup>h</sup> *English folio edit.*, vol. ii. p. 420.

<sup>i</sup> Vajicra Rabba, fol. 178. 1.

<sup>k</sup> Jadaim, cap. 3. hal. 3.

<sup>l</sup> *Leusden's edition*, vol. ii. p. 519.



It is added in another evangelist, “Be<sup>m</sup> ye wise as serpents,” &c. : with which we may compare that in *Midrash Schir*<sup>n</sup> ; “The holy blessed God saith concerning Israel אצלי הם תמימים כיונים *those that belong to me are simple as doves*, הם ערומים נחשים אבל באה” *but amongst the nations of the world, they are subtle as serpents.*”

Ver. 4 : Μηδένα κατὰ τὴν ὁδὸν ἀσπάσθηθε *Salute no man by the way.*] I. We have a passage something like this elsewhere<sup>o</sup> ; “If thou meet any man, salute him not;” that is (as is commonly expounded), do not hinder thy journey by discoursing with any in the way. But the same reason doth not hold in this place; the business of these disciples not requiring such mighty expedition. They were commanded out *two by two*, to this or the other place or city where Christ himself was to come in person; nor was it necessary they should run in so great haste, that they should make no stay in the way. Only having appointed them to such and such places, their business indeed lay nowhere but in those very places to which they had been particularly sent, to proclaim the coming of Christ there, and not to be telling it in the way. The twelve apostles that were sent, their business was to declare the coming of the ‘kingdom of heaven;’ these the coming of the ‘King himself.’ No wonder, therefore, if the apostles were not forbidden to *salute* any in the way; for their province was, wherever they came, to tell the world that the kingdom of heaven was come: but these were only to give notice that the Messiah was coming: and that in those places only to which he was to come, and not to any whom they should meet cursorily in the way.

II. It was a very usual thing in that nation, upon some accounts, not to *salute* any in the way, no, not any person at all. “He<sup>p</sup> that is mourning for the dead, let him not *salute* any person for the first seven days of his mourning.” If thirteen<sup>q</sup> fasts had been celebrated by order of the Sanhedrim for the imploring of rain, and yet no rain had fallen, then they “diminish from their business, and from building, and from planting, and from espousals and marriage, ובשאלת

<sup>m</sup> Matt. x.

<sup>n</sup> Fol. 17. 3.

<sup>o</sup> 2 Kings iv. 29.

<sup>p</sup> Rambam in Moed Katon, cap. ult.

<sup>q</sup> Taanith, fol. 12. 2.

שלום בין אדם לחבירו and *from saluting each other as men under the rebukes of Heaven:*” that is, they abstained from all these things. חבירים אין שאלת שלום ביניהם “*The religious do not use to salute one another; but if any of the common people do at any time salute them, they return it in a very low voice with all gravity, veiling themselves, and sitting in the posture of mourners or excommunicate persons*.”

Whether that of the apostle, “*Salute one another with a holy kiss,*” might not have some reference to this usage, might be a matter for our inquiry, if there were place for it; but I forbear.

What therefore doth our Saviour intend by this prohibition, *Salute no man by the way?* would he imitate this Jewish custom, that he would have them taken for mourners everywhere?

I. He would have all that belonged to him conformable to himself, that every one from the quality of the messengers might, in some measure, judge what he was that sent them; as we have already hinted concerning the twelve apostles, He himself was “a man of sorrows;” and if his messengers do represent some such thing, either in their looks or behaviour, the people might the more easily guess what kind of person he was that commissioned them.

II. Christ had a twofold end in designing them to the places to which he in his own person had determined to come; namely, that thither all persons should assemble themselves to his doctrine for the healing of their souls: and that those that were diseased might be gathered thither in order to a cure. Now it was very fit and convenient that the<sup>s</sup> behaviour of those that were to assemble the people to these ends should be mournful and solemn, to testify the fellow-feeling they had with the afflicted and miserable.

Ver. 8: Ἐσθίετε τὰ παρατιθέμενα ὑμῖν *Eat such things as are set before you.*] The traditional canons were so very precise and curious about not eating unless what were clean, what had been duly tithed, and from which the *Trumah* had been duly separated, that it might be almost a wonder the strict traditionists should not be famished if they lived and fed only

<sup>r</sup> Taanith, fol. 14. 2.

<sup>s</sup> *English folio edition*, vol. ii. p. 421.

by canon. "Let<sup>t</sup> not the חֲבֵר *the religious* serve at the table of a laic, unless all things be rightly prepared and decimated."

From the irksomeness and perplexity of this niceness doth our Saviour acquit and absolve his followers; partly that he might introduce the gospel liberty; partly also consulting the necessity of his disciples, who if they had been bound up to that strictness in meats, what could they do when their converse was to lie chiefly amongst persons perfectly unknown to them?

Ver. 18: 'Εθεώρουν τὸν Σατανᾶν, &c. *I beheld Satan, &c.*] "Lucifer falling from heaven," Isa. xiv. 12, is the king of Babylon divested of his throne and dominion. So is Satan in this place. The word ἐθεώρουν, *I beheld*, I would refer to this very time: "When I sent you forth I saw Satan's fall at hand, that he should be immediately despoiled of his power and tyranny." For when the Messiah had determined to exhibit himself, and, in order thereunto, to send out so numerous a multitude of persons that should publish his appearance, it was absolutely necessary, and it could not otherwise be, but that the power of Satan should sink, and his government be shaken.

It is probable these seventy disciples were sent out upon the approach of the feast of Tabernacles, and when there now remained about half a year to the death of Christ. In which interval<sup>u</sup> of time Christ shewed himself more openly, both by the preaching of these persons, and also in his own personal exhibition of himself, than before he had done. All which things determining in his death, whose death was also the death of Satan, might give him a very just occasion of saying, *I beheld Satan as lightning fall from heaven*, thrown out of his throne and kingdom. Compare Rev. xii. 8, where 'heaven' is to be interpreted 'the church.'

Ver. 25: Καὶ ἰδοὺ, νομικός τις ἀνέστη· *Behold, a certain lawyer stood up.*

#### § *Some few Notes concerning the Jewish Doctors.*

The word νομικός we meet with in Matthew xxii. 35, where the Syriac hath it ספרא *a scribe*. So Luke vii. 30; as also in this place, and chap. xi. 45. Nor without reason, when he

<sup>t</sup> Hieros. Demai, fol. 22. 4.

<sup>u</sup> *Leusden's edition*, vol. ii. p. 520.

in St. Matthew, εἷς ἐξ αὐτῶν, νομικὸς, *one of them which was a lawyer*, is said to be, Mark xii. 28, εἷς τῶν γραμματέων, *one of the scribes*.

However there seems some difficulty from a passage in our evangelist<sup>x</sup>, where Οὐαὶ ὑμῖν, γραμματεῖς, *woe unto you scribes*, and Ἀποκριθεὶς δέ τις τῶν νομικῶν, *Then answered one of the lawyers*, seems to make some distinction betwixt them. As to this, we shall make some remarks in its proper place. In the mean time let it not seem tedious to the reader, if we discourse some things concerning the doctors of the law, with the various classes and orders of them, that we may the better judge of that sort of men of which we have so frequent mention in the holy Scriptures. And,

I. It is not unknown how the name *scribe* was a general title given to all the learned part of that nation, as it is opposed to בור the *rude* and illiterate person. “If two persons eat together, שנייהם סופרים *and are both scribes*, they each of them say grace singly for themselves: אבל אחד סופר ואחד בור *but if one of them be a scribe, and the other an illiterate person*, the scribe saith grace, and it sufficeth for the other that is unlearned.”

Indeed, the first original of the word סופרים did more peculiarly signify the *numberers*. נקראו ראשונים סופרים “*The ancients were called סופרים numberers*, because they numbered all the letters of the law: for they said ו (vau) in גִּחֹן (Lev. xi 42) is the middle letter in the whole book of the law,” &c. The Gloss gives another reason out of the Jerusalem Talmud; namely, “because they numbered all the points and contents of the law, as the forty principal servile works save one,” &c.

Should<sup>a</sup> we indeed grant that the first original of the word had such narrow bounds as this, yet does not this hinder but that it afterward enlarged itself so far as to denote any person learned in the law, and every doctor of it; nay, that it extended itself even to מלמדי תינוקות *the schoolmasters that taught children*: if not to the very לבלרין *libellarii*, those whose business it was to write out bills of divorce and forms of contracts, &c. Of which two there is mention made amongst

<sup>x</sup> Chap. xi. 44, 45.

<sup>y</sup> Beracoth, fol. 45. 2.

<sup>z</sup> Kiddush. fol. 30. 1.

<sup>a</sup> *English folio edition*, vol. ii. p. 422.



the ten sorts, whereof if none should happen to be in a city, it was not fit for any disciple of the wise to abide in it<sup>b</sup>.

II. That the fathers of the Sanhedrim were more emphatically called the *scribes* is so well known that it needs no confirmation. That passage in the evangelist<sup>c</sup> sufficiently shews it; "The scribes and Pharisees sit in Moses' seat:" that is, on the legislative bench, or in the Sanhedrim: where also the Sadducees that were of that council are called *scribes*: and the *scribes* are distinguished there from the *Pharisees*, not that they were not *scribes*, but because all the *scribes* there were not *Pharisees*.

III. There was a certain degree of doctors or *scribes* that were in the Sanhedrim, but were not members of it: these are commonly called *הרנים לפני חכמים* *those who gave judgment in the presence of the wise men*, *ראויין להוראה* *fit for the office of legislators*, but not yet admitted. Such were Simeon Ben Azzai, and Simeon Ben Zumah<sup>d</sup>. Such also was Simeon the Temanite, of whom we have made mention elsewhere, (out of *Sanhedrin*, fol. 17. 2,) *הן לפניהם בקרקע* *He judged in the presence of the Sanhedrim, sitting upon the ground*. He did not sit on the bench with the fathers, as not being one of their number, but on the seats below, nearer the ground: him the fathers consulted in difficult matters. A shadow of which we have in England of the judges, men learned in the laws, who have their seats in our house of lords.

Whether he that was particularly called the *חכם* *the wise man* was of the number of the fathers, or only of this kind of judges, I shall not at present dispute, but leave the reader to judge from this story: "Rabban<sup>e</sup> Simeon Ben Gamaliel was the *נשיא* *the president* of the Sanhedrim: R. Meir was *חכם* *chacam*, or *the wise man*; and R. Nathan, *אב ב'ד* *the vice-governor*." Now when Rabban Simeon had decreed something that disparaged R. Meir and R. Nathan, "Saith R. Meir to R. Nathan, *אני חכם* *I am the chacam* [or *the wise man*], and thou art the vice-president. Let us remove Rabban Simeon from the presidency, then thou wilt be the president, and I the vice-president."

There is nothing more common, and yet nothing more dif-

<sup>b</sup> Sanhedr. fol. 17. 2.

<sup>d</sup> Horaioth, fol. 2. 2.

<sup>c</sup> Matt. xxiii. 2.

<sup>e</sup> Ibid. fol. 13. 2.

ficult than that saying, "The school of Hillel saith so and so, and the school of Shammai so; וחכמים אומרים *but the wise men say otherwise.*" It is very obscure who these *wise men* should be. If we should say the Sanhedrim, it is plain that one part of it consisted of the Shammæans, and another part of the Hillelites. If so, then it should seem that these *wise men* are those judges of whom we have spoken: unless you will assign a third part to the Sadducees, to whom you will hardly attribute the determination of the thing, and much less the emphatical title of *the wise men*. But this we leave undecided.

IV. Let us a little inquire out of the Sanhedrim; we shall find variety of scribes and doctors of the law, according to the variety of the law itself, and the variety of teaching it. Hence<sup>f</sup> those various treatises amongst the Rabbins; the *Micra*, *Misna*, *Midras*, *Talmud*, *Agadah*, &c.

1. מִקְרָא *Micra*, is the text of the Bible itself: its reading and literal explication.

2. מִשְׁנָה *Misna*, the doctrine of traditions and their explication.

3. מִדְרָשׁ *Midras*, the mystic and allegorical doctrine and exposition of the Scriptures: "For<sup>g</sup> Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." Now these were the ways and methods of preaching him:

I. As to the written law (for every one knows they had a twofold law, *written* and *oral*, as they call it), they had a twofold way of declaring it, viz., explaining and applying it according to the literal sense of it, εἰς οἰκοδομὴν, παράκλησιν, καὶ παραμυθίαν, *for edification, exhortation, and comfort*, as the apostle<sup>h</sup> hath it; or else by drawing allegories, mysteries, and far-fetched notions out of it. As to the former way, the rulers of the synagogue seem to have respect to it in what they said<sup>i</sup> to Paul and Barnabas: Εἰ ἔστι λόγος ἐν ὑμῶν παρακλήσεως πρὸς τὸν λαόν, λέγετε. *If ye have any word of exhortation for the people, say on.* As to the latter, the instances are endless in the Jewish writings every where; so far, that they

<sup>f</sup> *Leusden's edit.*, vol. ii. p. 521.

<sup>g</sup> Acts xv. 21.

<sup>h</sup> 1 Cor. xiv. 3.

<sup>i</sup> Acts xiii. 15.

have even melted down the whole volume of the Scriptures into tradition and allegory.

It is not easily determined whether those preachers were so of a different order, that one should wholly addict himself to the plain and literal exposition and application of the Scriptures, the other only to the mystical and more abstruse way of teaching. There is no question but both these did frequently meet both in one preacher, and that in one and the same sermon: and indeed I cannot tell but that the word אגדה *Agadah* may sometimes denote both these ways of expounding and interpreting the law<sup>k</sup>. When a certain person, being interrogated about certain traditions, could give no answer, the standers-by<sup>l</sup> said, בר אולפן בר דלמא לית בר אולפן *Perhaps he is not skilled in the [traditional] doctrine: but he may be able to expound.* And so they propound to him Dan. x. 21 to explain. To which that also agrees well enough<sup>m</sup>, "בעלי אגדה מתוך שהן דרשנין וגו' *The masters of the Agada, or expositions, because they are 'Darshanin' [or profound searchers of the Scriptures], are honoured of all men, for they draw away the hearts of their auditors.*" Nor does that<sup>n</sup> sound very differently as to the thing itself: בשבת בשרה היו דורשין ררשה *On the sabbath day they discussed discussions* [i. e. in the Scriptures, ἐρευνῶντες τὰς γραφὰς, *searching the Scriptures*] "to the masters of families, who had been employed in their occasions all the week; and while they were expounding, they taught them the articles about things forbidden and things permitted them," &c.

To these kind of mystic and allegorical expositions of Scripture (if at least it be proper to call them *expositions*) they were so strangely bewitched, that they valued nothing more than a skill in tickling or rubbing the itching ears of their auditors with such trifles. Hence that passage<sup>p</sup>, "R. Joshua said to R. Jochanan Ben Bruchah, and to R. Eleazar the blind, מה חדוש הוה לכם בבית מדרש היום *What new thing have you met with to-day in 'Beth Midras?'* They answered and said, 'We are all thy disciples, and drink wholly at thy

<sup>k</sup> Beresh. Rab. fol. 90. 3.

<sup>l</sup> *English folio edit.*, vol. ii. p. 423.

<sup>m</sup> Gloss. in Bava Kama, fol. 10. 1.

<sup>n</sup> Ibid. in Schabb. fol. 115. 1.

<sup>o</sup> John v. 39.

<sup>p</sup> Hierosol. Chagigah, fol. 75. 4.

waters.' To whom he; 'It is impossible but you should meet with something novel every day in *Beth Midras*.'"

II. As to the oral law, there was also a twofold way of explaining it, as they had for the written law:

1. The former way we have intimated to us in these words: "The<sup>q</sup> book of the Law, when it grows old, they lay up with one of the disciples of the wise men, ואפילו שונה הלכות *even although he teach* (δευτεροῖ) *the traditions*." The passage seems very obscure, but it is thus explained by the Gloss: "Albeit it doth not any way help the disciples of the wise men אלא במשיניות *in Talmud and Gemara*, בתלמוד ובגמרא *but in Misnaioth and Beriathoth*<sup>r</sup>:" that is, he that would only read the body of the traditional law, and render the literal sense of it,—and not he that would dispute scholastically, and comment upon it. For,

2. There were doctors that would inquire more deeply into the traditions, would give some accounts (such as they were), of them, would discuss difficulties, solve doubts, &c.; a specimen of which is the Talmudic Gemara throughout.

Lastly, amongst the learned, and doctors of that nation, there were the *Agadici*, who would expound the written law in a more profound way than ordinary, even to what was cabalistical. These were more rare, and (as it should seem) not so acceptable amongst the people. Whether these are concerned in what follows<sup>s</sup>, let the reader judge; "R. Joshua Ben Levi saith, יבא עלי *So and so let it happen to me*, if in all my life I ever saw ספרא דאגדתא *the book Agadu* above once [*nota illud*]; and then I found a hundred seventy-and-five sections of the law, where it is written, 'The Lord hath said, hath spoken, hath commanded.' They are according to the number of the years of our father Abraham, as it is said, לקחת מתנות באדם *To receive gifts for men*, &c. A hundred forty-and-seven Psalms, which are in the Book of Psalms [mark the number] are according to the number of

<sup>q</sup> Megillah, fol. 26. 2.

<sup>r</sup> [בְּרִייתָא] quasi *extranea*, extra Jerusalem scripta. Plur. בְּרִייתוֹת, apud Talmudicos sic vocatur doctrina, traditio Talmudica constans et indisputabilis, a doctoribus *Tan-*

*naim*, qui primi fuerunt interpretes τῶν *Mischnaioth*. Buxtorf Lex. T. & R. sub v. col. 348.]

<sup>s</sup> Hierosol. Schabb. fol. 15. 3. et Midras Tillin, fol. 20. 4.



the years of our father Jacob ; as it is written, 'Thou art holy, and inhabitest the praises of Israel.' A hundred twenty-and-three turns, wherein Israel answereth Hallelujah [to him that repeats the *Hallel*], are according to the number of the years of Aaron," &c. And as a *coronist*, let me add that passage in *Sanhedrim*<sup>u</sup>, אַם בַּעֲלֵי מִקְרָא הֵן, "If they be masters of the textual reading, they shall be conversant in the Law, the Prophets, and the Hagiographa. אַם בַּעֲלֵי מִשְׁנָה הֵן, If they be masters of the *Misna*, they shall be conversant in *Misna Halacoth* and *Haggadoth*. וְאִם בַּעֲלֵי תַלְמוּד הֵן, And if they be masters of the *Talmud*, they shall be conversant in the traditions of the *Passover*, in the *Passover*: in the traditions of *Pentecost*, in *Pentecost*: in the traditions of the feast of *Tabernacles*, in the feast of *Tabernacles*."

These all, whom we have mentioned, were scribes and doctors and expounders of the law ; but which of these may properly and peculiarly challenge to themselves the title of νομικοὶ, or *lawyers*, whether all, or any particular class of them? The latter is most probable: but then, what class will you choose? or will you distinguish betwixt the νομικὸς and νομοδιδάσκαλος, the *lawyer* and the *teacher of the law*? I had rather the reader would frame his own judgment here. And yet, that I might not dismiss this question wholly untouched, and at the same time not weary the reader with too long a digression, I have referred what is to be alleged in this matter to my notes upon chap. xi. 45.

Ver. 26: Πῶς ἀναγινώσκεις; *How readest thou?* An expression very common in the schools, מַאי קְרֵאת *What readest thou?* when any person brought a text of Scripture for the proof of any thing. The<sup>x</sup> Rabbins have a tradition, אֲסָכְרָה בָּאָה לְעוֹלָם עַל הַמַּעֲשֶׂה, that the disease of the squinancy came into the<sup>y</sup> world upon the account of tithes. (The Gloss hath it: "For eating of fruits that had not been tithed.") "R. Eliezer Ben R. Jose saith, 'It was for an evil tongue.' Rabba saith, and it is the saying also of R. Joshua Ben Levi, מַאי קְרֵאת *What readest thou?* The king shall rejoice in God ; every one that sweareth by

<sup>t</sup> Leusden's edit., vol. ii. p. 522.

<sup>u</sup> Fol. 101. 1.

<sup>x</sup> Schabb. fol. 33. 2.

<sup>y</sup> English folio edit., vol. ii. p. 424.

himself shall glory: כִּי יִפְסֹךְ [thence comes אֲסַכְרָא] for the mouth of them that speak lies *shall be stopped*." [Ps. lxiii. 12.] And<sup>z</sup> a little after, upon another subject: "R. Simeon Ben Gezirah saith, מֵאֵי קִרְאָתָא *What or how readest thou?* If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock:" Cant. i. 8.

We will not be very curious in inquiring whether our Saviour used the very same form of speech, מֵאֵי קִרְאָתָא, or כִּי־יִפְסֹךְ, or אֵיךְ קִרְאָתָא, or any other. In this only he departs from their common use of speech, in that he calls to another to allege some text of Scripture; whereas it was usual in the schools that he that spoke that would allege some place himself.

Ver. 27: Καὶ ἐξ ὅλης τῆς διανοίας σου. *And with all thy mind.*] In this answer of the man there are these two things observable:

I. That our Saviour brings in this clause, which in so many terms is not in Moses<sup>a</sup>, where the rest are: בְּכָל-לִבְבְּךָ: וּבְכָל-נַפְשְׁךָ: וּבְכָל-מְאֹדְךָ: where the Greek both of the Roman and Alexandrian edition render בכל מאדך, ἐξ ὅλης τῆς δυνάμεώς σου, which is the same with ισχύος, *with all thy might*. But where is διανοίας? I pass by other copies, wherein though there is some varying, yet there is not this which is now before us.

Our Saviour hath the same clause elsewhere<sup>b</sup>, but not in the same order; Καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ισχύος σου, *with all thy mind, and with all thy strength*: here it is, *with all thy strength, and with all thy mind*. What shall we say therefore? shall we suppose it writ to this sense in the Hebrew in their phylacteries? This we can hardly think. Was it added by the Greek interpreters, and so the evangelists take it from thence? we see it is not so. What then? doth מאד signify both ισχὺν and διάνοιαν? both *strength* and *mind*? Here, indeed, the hinge of the question turns. That it denotes *strength*, no one doubts; yea, and the Rabbins suppose it denotes *Mammon* too, with whom the Syriac and Targumist agree: but still, where doth it signify τὴν διάνοιαν, *the mind*?

<sup>z</sup> Psalm lxiii. 11.

<sup>a</sup> Deut. vi. 5.

<sup>b</sup> Mark xii. 30.

1. Take such a Gloss as is frequently in use amongst the allegorizing doctors<sup>c</sup>: **בכל מאדך בכל מדה ומדה שהוא** : **מודד לך הוי מודה לו מאד מאד** *With what measure he shall mete to thee, do thou praise him exceedingly.* Where we see they play with the sound of words, **מאד** and **מדה** and **מודה**, which is a very common thing with them to do. Aben Ezra: “**מאדך** is of the same sense with **מאד מאד**, *exceedingly, exceedingly*; and intends thus much: Love him exceedingly, as much as ever thou art able, and let thy love be perfect in thine heart.

2. To this we may add, if we think fit, what they commonly require in all religious services; viz. **כוונת לב** *the preparation and the intention of the mind.* From all which we may conceive that this was the common interpretation of that clause **ובכל־מאדך**; and that **ἐξ ὅλης τῆς διανοίας**, *with my whole mind*, was not added without just cause, but upon some necessity, there being something of obscurity in the word **מאדך**; and so we might be apt to apply it only to our bodily or outward strength and might. Moses's words, therefore, are rendered by the evangelists not strictly and according to the letter, as they are in him, or were in the parchments in the phylacteries; but both according to their full sense and tenour, as also according to the common and received interpretation of that nation.

“ R. Levi<sup>d</sup> Bar Chajothah went to Cæsarea, and heard them **קריין שמע אלונים** *reciting their ‘Shemaa’* [or<sup>e</sup> *their phylacteries*] *Hellenistically* [i. e. *in Greek*], &c. Now, whether the clause we are now handling was inserted there, it would be in vain to inquire, because not possible to find: but if the Jews thought it included in the word **מאדך**, which is not unlikely, then is it probable that the Hellenists used it expressly in the Greek tongue.

I cannot but take notice of the words of the Jerusalem Targumist just now alleged; **שמע קלון קריין שמע**: what should that word **קלון** mean? *Aruch*, quoting this passage, hath it thus, **שמע לון דהו קר שמע**; so that **קלון** seems to be the same with **לון**, and **ק** is redundant; which is not unusual

<sup>c</sup> Beracoth, fol. 54. 1.

<sup>d</sup> Hieros. Sotah, fol. 21. 2.

<sup>e</sup> *Leusden's edition*, vol. ii. p. 523.

with the Babylonian Talmud, but with the Jerusalem hardly ever, or very rarely.

The second thing observable in this man's answer, is, that he adds, "And thy neighbour as thyself:" which indeed was not written in the schedules of their phylacteries: otherwise I should have thought the man had understood those words of our Saviour, *πὼς ἀναγιγώσκεις, How readest thou?* as if he had said, "How dost thou repeat the sentences of the phylacteries?" for he reciteth the sentence as it was in their phylacteries, only adding this clause, "And thy neighbour," &c. Now the usual expression for the recitation of their phylacteries was קורין שמע which, word for word, is, *They read the 'Shemaa,'* which also is so rendered by some when indeed they commonly repeat them without book. הקורא הגדול מנילה על פה<sup>g</sup> *He that reads the Book [of Esther] orally:* i. e. as the Gemara explains it, "Without book," or "by heart." It is queried<sup>h</sup>, "Why they repeat those two sections every day? R. Levi<sup>i</sup> saith, Because the ten commandments [of the decalogue] are comprehended therein." And he shews further how they are comprehended, saving only (which is very observable) the second commandment. Afterward indeed they confess, "It was very fitting they should every day repeat the very decalogue itself; but they did not repeat it, lest the heretics should say, that only those commandments were given to Moses on Mount Sinai." However, they did repeat those passages wherein they supposed the decalogue was summed up.

Whether, therefore, this lawyer of ours understood the words of our Saviour as having respect to that usage of repeating their phylacteries; or whether he of his own accord, and according to his own opinion, would be giving the whole sum of the decalogue, he shews himself rather a *textual* than a *traditional* doctor, although the word νομικός, *lawyer*, seems to point out the latter rather.

Ver. 29: Καὶ τίς ἐστὶ μου πλησίον; *And who is my neighbour?* This doubt and form of questioning he had learned out of the common school, where it is thus taught in *Aruch* in בן ברית.

<sup>f</sup> *English folio edition*, vol. ii. p. 425.

<sup>g</sup> Megill. fol. 17. 1.

<sup>h</sup> Hieros. Berac. fol. 3. 3.

<sup>i</sup> Deut. vi. 4, &c. xi. 13, &c.



הוציא כל אומות באמרו רעהו *He excepts all Gentiles when he saith, His neighbour.*

“An<sup>k</sup> Israelite killing גר חושב *a stranger inhabitant*, he doth not die for it by the Sanhedrim; because it is said, כי איש על רעהו *If any one lift up himself against his neighbour.* And it is not necessary to say, He does not die upon the account of a Gentile: for they are not esteemed by them for their *neighbour.*”

“The<sup>l</sup> Gentiles, amongst whom and us there<sup>o</sup> is no war, and so those that are keepers of sheep amongst the Israelites, and the like, we are not to contrive their death: but if they be in any danger of death, we are not bound to deliver them: e. g. If any of them fall into the sea, you shall not need to take him out: for it is said, Thou shalt not rise up against the blood of thy neighbour; ואין זה רעד *but such a one is not thy neighbour.*”

Ver. 30: “Ἀνθρώπος τις κατέβαινον ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχώ. *A certain man went down from Jerusalem to Jericho.*] This was the most beaten and frequented road in the whole land of Israel, and that, not only as it led to Perea, but also upon the account of that great traffic that was between these two cities, especially because of the *courses* that were as well in Jericho as Jerusalem. Of which we have discoursed elsewhere<sup>m</sup>. To which I shall superadd this passage out of Jerusalem *Taanith*<sup>n</sup>: “The former prophets instituted four-and-twenty *courses*, and for every *course* היה עמוד בירושלם *there was a stationary class of priests, Levites, and Israelites in Jerusalem.* It is a tradition: Four-and-twenty thousand was the stationary number out of Jerusalem, וחצי עמוד מיריחו *and half that station out of Jericho.* Jericho could indeed have produced an entire station; but that it would give the preference to Jerusalem; and therefore it produced but half.”

Here, therefore, you may see in this historical parable why there is such particular mention made of a priest and Levite travelling that way, because there was very frequent intercourse of this sort of men between these towns; and that upon the account of the stations above mentioned.

<sup>k</sup> Maimon. in רוצח cap. 2.

<sup>l</sup> Ibid. cap. 4.

<sup>m</sup> See notes upon chap. i. 5.

<sup>n</sup> Fol. 67. 4.

Ἀγισταῖς περιέπεσεν *He fell among thieves.*] It is with great confidence I see, but upon what foundation I cannot see, that the commentators generally make *Adummim* the scene of this robbery above all other places. It is true, the road betwixt Jerusalem and Jericho was dangerous enough; and for that reason (as is commonly believed) there was placed a band of soldiers “betwixt<sup>o</sup> Ælia and Jericho,” for the safeguard of passengers: but whereas it is said that the place is called *Adummim*, i. e. *a place of redness*, from the blood that was spilt by robbers there, this seems to have very little force in it: because the place had that name of *Adummim* even in <sup>p</sup> Joshua’s days, when we can hardly suppose the times to have been so pestered with robberies as they were when<sup>q</sup> our Saviour uttered this parable: see Josh. xv. 7, where if we consider the situation of ‘the going up to *Adummim*,’ it will appear it was not very distant from Jericho.

ἡμισθανῆ *Half dead.*] The Rabbins term it נרטה למוות *next to death*; beyond which condition, on this side death, was only גרע *one just expiring*.

Ver. 31: Ἰδὼν αὐτὸν ἀντιπαρῆλθεν *When he saw him, he passed by on the other side.*] And why, I pray, priest and Levite, do ye thus pass by a man in such a miserable condition? Was he not an Israelite? It is true, ye had learned out of your own schools not to succour a Gentile, no, nor a keeper of sheep, though he was an Israelite: now was this wounded man such a one? or did ye think ye should have contracted some pollution by touching one half dead? The word ἀντιπαρῆλθεν, *passed by on the other side*, seems to hint as if they passed by him, keeping their distance from him: let them tell the reason themselves. For my part, I would impute it wholly to the mere [*puro puto*] want of charity.

Ver. 33: Σαμαρείτης δέ τις *But a certain Samaritan.*] Οὐ<sup>r</sup> συγχρῶνται Ἰουδαῖοι Σαμαρείταις, *The Jews have no dealings with the Samaritans*: that is, so as to be obliged by them for any courtesy done to them. But would this Jew, half dead, reject the kindness of the Samaritan at this time? This person being of a nation than which the Jews hated nothing more, is

<sup>o</sup> Notit. Imper. Orient.

<sup>p</sup> English folio edition, vol. ii. p.

<sup>q</sup> Leusden’s edition, vol. ii. p. 524.

<sup>r</sup> John iv. 9.

brought in shewing this kindness to the Jew, on purpose to give the plainer instance, *who is our neighbour*. It might seem more proper to have said, that the Samaritan acknowledged the wounded man for his *neighbour* in being so kind to him: but our Saviour intimates that he was the wounded man's *neighbour*; thereby teaching us that even a stranger, yea, an enemy (against the doctrine of their own schools), is no other than our *neighbour*.

Ver. 34: 'Επιχέων ἔλαιον καὶ οἶνον' *Pouring in oil and wine.*] It<sup>s</sup> is a tradition. סנין אלונית לחולה בשבת "They spread a plaster for the sick on the sabbath day: that is, upon condition they had mingled it with wine and oil on the evening of the sabbath. But if they have not mixed it on the sabbath, it is forbidden. A tradition. R. Simeon Ben Eliezer saith, That it is allowed by R. Meir, both to mingle the oil and the wine, and also to anoint the sick on the sabbath day."

Ver. 35: 'Εκβαλὼν δύο δηνάρια' *He took out two pence.*] Aruch in זון: "A shekel of the law is סלע selaa, and is of the value of four pence." So that *the half shekel is two pence*: a price that was to be paid yearly by every one as a ransom for his soul or life. Whence<sup>t</sup>, not unfitly, we see *two pence* are paid down for the recovery of this man's life that had been wounded and half dead.

Ἔδωκε τῷ πανδοχεῖ' *And gave them to the host.*] The Rabbins retain this *Greek* word, using פנדוקי, however the author of *Aruch* calls it *Ismaelitic*, or *Arabic*. חנות בלשון ישמעאל פונדק *A tavern or inn* (saith he), *in the Ismaelitish language, is called 'pondak.'* It is true, indeed, the Arabic version useth this word in this place; but it is well known whence it takes its original. "Two<sup>u</sup> men went into פונדק *an inn*; one a just, the other a wicked man. They sat down apart. The wicked man saith לפונדקי τῷ πανδοχεῖ, *to the host*, 'Let me have אחד פסיוני *one pheasant*, and let me have קונדיטון *conditum* or *hippocras*.' The just man said to the host, 'Let me have a piece of bread and<sup>x</sup> a dish of lentiles.' The wicked man laughed the just man to scorn, 'See how this fool calls for

<sup>s</sup> Hieros. Beracoth, fol. 3. 1.

<sup>t</sup> Exod. xxx. 13.

<sup>u</sup> Midras. Tillin, fol. 16. 3.

<sup>x</sup> *English folio edit.*, vol. ii. p. 427.

lentiles when he may have dainties.' On the contrary, the just man, 'See how this fool eateth, when his teeth are to be immediately dashed out.' The just man saith לפונדקִי, τῷ πανδοχεῖ, *to the host*, 'Give me two cups of wine, that I may bless them:' he gave them him, and he blessed them, and rising up gave to the host a piece of money for the portion that he had eaten, and departed in peace. But there was a falling out betwixt the wicked man and his host about the reckoning, and the host dashed out his teeth."

Ver. 38: Μάρθα ὑπεδέξατο αὐτὸν, &c. *Martha received him, &c.*] Our Saviour is now at the feast of Tabernacles: and visits Bethany, where there had grown a friendship betwixt himself and Lazarus's family, upon his having cast out so many devils out of Mary his sister. For it is no foreign thing to suppose she was that Mary that was called *Magdalene*, because Bethany itself was called *Magdala*. As to the name *Martha*, see notes upon John xi: and as to the name *Magdala*, see notes upon John xii.

## CHAP. XI.

VER. 1: Δίδαξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ Ἰωάννης· *Teach us to pray, as John also taught his disciples.*] What kind of request is this, that this disciple, whoever he is, doth here make? Was he ignorant of, or had he forgot, that form of prayer which the Lord had delivered to them in his sermon upon the mount? If he had not forgot it, why then doth he require any other? Doth he mean, 'Lord, teach us to pray, for John hath taught his disciples?' or thus, 'Teach us a form and rule of prayer like that which John had taught his?' This latter is the most probable; but then it is something uncertain what kind of form that might be by which the disciples of John were taught. As to this inquiry, we may consider these things:

I. It is said of the disciples of John, Νηστεύουσι πυκνὰ, καὶ δεήσεις ποιοῦνται, *They fast often. and make prayers*, Luke v. 33: where, upon many accounts, I could persuade myself that δεήσεις ought to be taken here in its most proper sense for *supplications*. To let other things pass, let us weigh these two:



1. That the Jews' daily and common prayers, ordinary and occasional, consisted chiefly of benedictions and doxologies, which the title of that Talmudic tract, which treats of their prayers, sufficiently testifies, being called ברכות [*Beracoth*] *benedictions*, as also that תפילה, *tephillah*, the general nomenclature for *prayer*, signifies no other than שבח *praising*, i. e. *benediction* or *doxology*. To illustrate this matter, we have a passage or two not unworthy our transcribing :

יכול יִשְׁאֵל אָדָם צִרְכּוֹ וְאַחֵר יִתְפַּלֵּל “ *Perhaps<sup>z</sup> a man begs for necessities for himself, and afterward prayeth.* This is that which is spoken by Solomon, when he saith, אֶל-הָרִבָּה<sup>a</sup> וְאֶל-הַתְּפִלָּה To the prayer, and to the supplication.” I omit the versions, because the Gemarists interpret it themselves ; רִנָּה זוֹ תְּפִלָּה תְּפִלָּה זוֹ בִקְשָׁה *rinna* is *tephillah*, and *tephillah* is *bakkashah*. Their meaning is this : The first word of Solomon’s רִנָּה *rinnah*, signifies prayer (תְּפִלָּה שֶׁל) שבח as the Gloss hath it, i. e. *prayer with praise*, or *doxology* : the latter word, תְּפִלָּה *tephillah*, signifies *petition*, or *supplication* ; Gloss, *begging for things necessary*.

It cannot be denied but that they had their petitionary or supplicatory prayers ; but then, the benedictory or doxological prayers were more in number, and more large and copious : especially those which were poured out occasionally or upon present emergency. Read the last chapter of the treatise I newly quoted, and judge as to this particular : read the whole treatise, and then judge of the whole matter.

2. It may be reasonably supposed that the Baptist taught his disciples a form of prayer different from what the Jewish forms were. It stands with reason, that he that was to bring in<sup>b</sup> a new doctrine, (I mean *new* in respect to that of the Jewish,) should bring in a new way of prayer too ; that is, a form of prayer that consisted more in petition and supplication than the Jewish forms had done ; nay, and another sort of petitions than what those forms which were petitionary had hitherto contained. For the disciples of John had been instructed in the points of regeneration, justifying faith, particular adoption, sanctification by the Spirit, and other doctrines of the gospel, which were altogether unknown in the

<sup>z</sup> Beracoth, fol. 31. 1.

<sup>a</sup> 1 Kings viii. 28.

<sup>b</sup> *English folio edition*, vol. ii. p. 428.

schools or synagogues of the Jews. And who would imagine, therefore, that John Baptist should not teach his disciples to pray for these things?

II. It is probable, therefore, that when this disciple requested our Saviour that he would teach his disciples καθὼς Ἰωάννης *as John* had done, he had respect to such kind of prayers as these; because we find Christ so far condescending to him, that he delivers him a form of prayer merely petitionary, as may appear both from the whole structure of the prayer, as also in that the last close of all the doxology, "For thine is the kingdom," &c. is here left wholly out; being asked for a form that was δεητικὴ, he took care to deliver one to them that was merely supplicatory. This is confirmed by what follows concerning the man requesting some loaves of his neighbour, adding withal this exhortation, "Ask, and it shall be given you; seek, and ye shall find." Which two things seem to answer those two things by which supplicatory prayer is defined; these are שְׁעִלָּה *sheelah*, *asking*, and בִּקְשָׁה *bakkashah*, *seeking*: for if there may be any difference in the meaning of these two words, I would suppose it thus, *bakkashah*, or *seeking*, may respect the things of God; so, "Seek ye first the kingdom of God," &c.: and *sheelah*, or *asking*, may respect those things which are necessary for ourselves: which texture we find very equally divided in this present form of prayer, where the three first petitions are in behalf of God's honour, and the three last in behalf of our own necessities.

It was in use amongst the Jews, when they fasted, to use a peculiar sort of prayer, joined with what were daily, terming it תְּפִלַּת תַּעֲנִית *the prayer of the fast*. This we have mentioned in *Taanith*<sup>c</sup>, where it is disputed whether מִתְעַנִּין *those that fasted for certain hours* only, and not for the whole day, ought to repeat that prayer of the fast: as also, in what order and place that prayer is to be inserted amongst the daily ones. Now if it should be granted that John had taught his disciples any such form, that might be particularly adapted to their fastings, it is not very likely this disciple had any particular reference to that, because the disciples of Christ did not fast as the disciples of John did. It rather

<sup>c</sup> Fol. II.

respected the whole frame of their prayers which he had instructed them in, which consisted chiefly ἐκ δεήσεων, *of petitions and supplications*.

*Object.* But probably this disciple was not ignorant that Christ had already delivered to them a petitionary form in that Sermon of his upon the Mount: and therefore what need had he to desire, and for what reason did he importune another?

*Answer.* It is likely he did know it; and as likely he did not expect the repetition of the same again: but being very intent upon what John had done for his disciples, did hope for a form more full and copious, that might more largely and particularly express what they were to ask for, according to what he had observed probably in the form that had been prescribed by John: but the divine wisdom of our Saviour knew, however, that all was sufficiently comprehended in what he had given them. And as the Jews had their מעין *short summary*<sup>d</sup> of those eighteen prayers epitomized, so would he have this form of his a short summary of all that we ought to ask for.

Ver. 4<sup>e</sup>: Μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν. *And lead us not into temptation.*] I am much deceived if this petition is not amongst other things, and indeed principally, and in the first place, directed against the visible apparitions of the devil, τοῦ πονηροῦ, *the evil one*: as also his actual obsessions: by which the phrase of God's 'leading us into temptation' is very much softened.

The doxology, 'For thine is the kingdom,' &c., is left out, because it was our Saviour's intention in this place to deliver to them a form of prayer merely petitionary; for which very same reason also, *Amen* is omitted too. For ὁ ἐρεῖ Ἀμὲν ἐπὶ τῇ εὐχαριστίᾳ, *he shall say Amen at thy giving of thanks*: and indeed they commonly ended all their prayers, even those that consisted most of petition, with thanksgiving and benediction; concluding in this manner, "Blessed be thou, O Lord, who hast thus done, or thus commanded," or the like; and then was it answered by all, *Amen*. This we may observe

<sup>d</sup> [See Buxtorf Lex. T. & R. sub v. תפלה col. 1602, 3.]

<sup>e</sup> *Leusden's edit.*, vol. ii. p. 526.

<sup>f</sup> 1 Cor. xiv. 16.

in those Psalms that conclude any portion of that book, and end with *Amen*: upon what subject soever the Psalmist is engaged, either throughout the whole psalm, or immediately before the bringing forth of *Amen*, still he never doth mention *Amen* without some foregoing<sup>h</sup> doxology and benediction, "Blessed be the Lord God, &c., *Amen* and *Amen*." In St. Matthew, therefore, we find *Amen*, because there is the doxology: in St. Luke it is wanting, because the doxology is so too. You may see more of this in notes upon Matt. vi.

Ver. 15: 'Εν Βεελζεβοὺλ ἄρχοντι τῶν δαιμονίων. *Through Beelzebub the chief of the devils.*] I. As to this name of Beelzebub I have elsewhere<sup>i</sup> discoursed, and do still assert the reading of it with the letter *l* in the end of it, viz. Beelzebul, against the Syriac, Persian, Vulgar, and other translations, which read it Beelzebub. The Italian, cautiously indeed, but not purely, *Beelzebu*, that he might not strike upon either the one or the other reading: but in the mean time I will not answer for the faithfulness and candour of the interpreter.

II. Amongst the Jews we may observe three devils called the *chief*, or *prince of the devils*: 1. 'The angel of death;' who is called ראש כל הסמנים *Prince<sup>k</sup> of all the Satans*. 2. שידא אשמודן *the devil Asmodeus*: of him afterward. 3. *Beelzebub*, in this place. Now as to vindicating the writing of it by *l* in the end of the word, and not *b*:

III. It is a question whether there were such a thing as *Beelzebub* in *rerum natura*. Why should not the deity of the place take his farewell, when Ekron, the place of this deity, was wholly obliterated? When there was no more an idol nor oracle at Ekron, did not the demon cease to be *Beelzebub* any longer, although it did not cease to be a demon? Wherever, therefore, Ekron was under the second Temple, or the place where it had been under the first; you can hardly persuade me there was any idol or oracle of *Beelzebub*, and so not *Beelzebub* himself. I will not here dispute whether Achor, the Cyrenians' tutelary god against flies<sup>l</sup>, hath any relation or affinity with the name of Ekron.

<sup>g</sup> See Psalm xli, and lxxii, and lxxxix, and cvi.

<sup>i</sup> Matt. xii.

<sup>k</sup> Elleh Haddebbharim Rab. fol.

<sup>h</sup> *English folio edition*, vol. ii. p. 302. 2.

429.

<sup>l</sup> Plin. lib. x. 28.



Let it be granted that *Beelzebub* might change his soil upon some occasion, and remove from Ekron to Cyrene : but then how should he come to be the *prince of the devils*, when all his business and power was only among *flies*?

It may not be improbable, perhaps, that he might be first or chief of those demons, or *Baalim*, that Ahab brought among the Israelites; and so Ahaziah his son, in the midst of his affliction and danger, might fly for refuge to that idol as what had been the god of his father: but what is it could move the ages following at so long distance of time from this, that they should esteem this demon *Beelzebub* the *prince of the devils*? Here I confess myself not well satisfied: but as to *Beelzebub*, something may be said.

IV. I have already shewn, in notes upon Matt. xii, that the Jewish doctors (and such were these who contended with our Saviour) did give idolatrous worship the denomination of זבול *zebul*, or *dung*, for the ignominy of the thing; and so was the nation generally taught by these Rabbins. I gave some instances for the proof of it, which I shall not here repeat, but add one more: "It<sup>m</sup> is said of Joseph" [when his mistress would have tempted him to adultery], "that he came into the house to do his business. R. Judah saith, יום ניבול וזיבול היה *It was a day of fooling and of dunging*, it was a day of theatres." Where the Gloss upon the word זיבול *zebul*, *stercoration*, saith thus: "It is a word of contempt, and so it is expounded by R. Solomon in the treatise *Avodah Zarah*, and *Tosaphoth*; viz. that זיבול signifies to *sacrifice* [that is, to idols]; and they prove it out of *Jerusalem Beracoth*, where it is said, 'He that seeth a place אשר מזבלין שם לעז *where they dung* [that is, *offer sacrifice*] to an idol, let him say, Whoso offereth sacrifice to strange gods, let him be accursed.'" Which words we have also alleged out of the *Jerusalem Talmud*.

V. Now therefore, when idolatry was denominated *zebul* amongst the Jews, and indeed reckoned amongst the most grievous of sins they could be guilty of, that devil whom they supposed to preside over this piece of wickedness they named him *Beelzebub*, and esteemed him the *prince of the devils*; or

<sup>m</sup> Midras Schir, fol. 2. 1.

(if you will pardon the expression) the *most devilized of all devils* [*dæmone dæmonissimo*].

VI. They give the like title to the devil Asmodeus. רשדיו<sup>n</sup> מלכא אשמודאי *Asmodeus the king of the devils*. שרדון<sup>o</sup> דרוחא *the devil, the prince of the spirits*. Which elsewhere<sup>p</sup> is expounded, שדא אשמודאי *the devil Asmodeus*. For in both places we have this ridiculous tale: "There was a certain woman brought forth a son in the night-time, and said to her son [a child newly born you must know], 'Go and light me a candle, that I may cut thy navel<sup>q</sup>.' As he was going, the devil Asmodeus meeting him, said to him, 'Go and tell thy mother that if the cock had not crowed I would have killed thee,' " &c.

The very name points at 'apostasy,' not so much that the devil was an apostate, as that this devil provoked and enticed people to apostatize: *Beelzebub* amongst the Gentiles, and<sup>r</sup> *Asmodeus* amongst the Jews, the first authors of their apostasy. Whether both the name and demon were not found out by the Jews to affright the Samaritans, see the place above quoted<sup>s</sup>: "When as Noah went to plant a vineyard, שדא אשמודאי *the demon Asmodeus met him* and said, שתפי עמך *Let me partake with thee*," &c. So that it seems they suppose Asmodeus had a hand in Noah's drunkenness. כיון שחטא טרדו אשמודאי "When he [that is, Solomon] sinned, Asmodeus drove him to it," &c. They call the *angel of death* by the name of *prince of all Satans*, because he destroys all mankind by death, none excepted.

Ver. 31: Βασιλίσσα νότου, &c. *The queen of the south, &c.* I. I cannot but wonder what should be the meaning of that passage in *Bava Bathra*<sup>t</sup>; כל אומר מלכת שבא אשה היתה מאי מלכת שבא מלכותא *Whoever saith that the queen of Sheba was a woman, doth no other than mistake*. דשבא *What then is the queen of Sheba? The kingdom of Sheba*. Would he have the whole kingdom of the Sabeans to have come to Solomon? Perhaps what is said, that מלכת-שבא [the queen of Sheba] came בְּחִיל בְּבֵר מְאֹד *with an exceeding*

<sup>n</sup> Gittin, fol. 68. 1.

<sup>o</sup> Vajiera Rabb. fol. 70. 2.

<sup>p</sup> Beresh. Rabb. fol. 39. 3.

<sup>q</sup> Leusden's edition, vol. ii. p. 527.

<sup>r</sup> English folio edit., vol. ii. p. 430.

<sup>s</sup> Beresh. Rabb. col. 4.

<sup>t</sup> Fol. 15. 2.

*great army* (for so is that clause rendered by some<sup>u</sup>), might seem to sound something of this nature in his ears. But if there was any kind of ambiguity in the word מלכת, as indeed there is none, or if interpreters doubted at all about it, as indeed none had done, the great oracle of truth hath here taught us that the queen did come to Solomon: but why doth he term her *the queen of 'the south.'* and not *the queen of 'Sheba'?*

II. There are plausible things upon this occasion spoken concerning *Sheba of the Arabians*, which we have no leisure to discuss at present. I am apt rather to apprehend that our Saviour may call her *the queen of the south* in much a like sense as the king of Egypt is called in Daniel 'the king of the south.' The countries in that quarter of the world were very well known amongst the Jews by that title: but I question whether the *Arabian Saba* were so or no. Grant that some of the Arabian countries be in later ages called *Aliemin*, or *southern parts*, yet I doubt whether so called by antiquity, or in the days of our Saviour.

Whereas it is said that *the queen of the south* came to hear the wisdom of Solomon, is it worth the patience of the reader to hear a little the folly of the Jews about this matter? Because it is said that she came to make a proof of his wisdom by dark sayings and hard questions, these doctors will be telling us what kind of riddles and hard questions she put to him. "She<sup>v</sup> saith unto him, 'If I ask thee any thing, wilt thou answer me?' He said, 'It is the Lord that giveth wisdom.' She saith, 'What is this then? ו' יוצאין וט' נכנסין *There are seven things go out and nine enter.* שנים מיוגין ואחד שותה *Two mingle [or prepare] the cup, and one drinks of it.'* He saith, 'There are seven days for a woman's separation, that go out; and nine months for her bringing forth, that come in. Two breasts do [mingle, or] prepare the cup, and one sucks it.' Again saith she, 'I will ask thee one thing more: What is this? A woman saith unto her son, Thy father was my father; thy grandfather was my husband; thou art my son, and I am thy sister.' To whom he answered, וראי בנותיו של לוי היו *Surely they were Lot's daughters.'*"

<sup>u</sup> [With a very great train. A.V.]    <sup>v</sup> Midr. Mishle, about the beginning.



There is much more of this kind, but thus much may suffice for riddles.

Ver. 33: Οὐδεὶς δὲ λύχνον ἄψας, &c. *No man, when he hath lighted a candle, &c.*] The coherence of this passage with what went before seems a little difficult, but the connection probably is this: there were some that had reviled him as if he had cast out devils by the prince of the devils, others that had required a sign from heaven, ver. 15, 16. To the former of these he gives an answer, ver. 17, 18: and, indeed, to both of them, ver. 19, and so on. This passage we are upon respects both, but the latter more principally: q. d. "You require a sign of me: would you have me light a candle, and put it under a bushel? would you have me work miracles, when I am assured beforehand you will not believe these miracles? Which, however of themselves they may shine like a candle lighted up, yet, in respect to you that believe them not, it is no other than a candle under a bushel, or in a secret place."

Ver. 36<sup>x</sup>: Ἔσται φωτεινὸν ὅλον. *The whole shall be full of light.*] This clause seems so much the same with the former, as if there were something of tautology; εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, &c. *If thy whole body therefore be full of light, &c.* Our Saviour speaketh of the eye, after the manner of the schools, where the *evil eye*, or the *eye not single*, signified the covetous, envious, and malicious mind: "Do not bring such a mind along with thee, but a candid, benign, gentle mind; then thou wilt be all bright and clear thyself, and all things will be bright and clear to thee. If you had but such a mind, O ye carping, blasphemous Jews, you would not frame so sordid and infamous a judgment of my miracles; but you would have a clear and candid opinion concerning them."

Ver. 38: "Οὐτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. *That he had not first washed before dinner.*] Had the Pharisee himself washed before dinner, in that sense wherein βαπτίζεσθαι signifies the washing of the whole body? It is hardly credible, when there was neither need, nor was it the custom, to wash the whole body before meat, but the hands only. This<sup>y</sup> we

<sup>x</sup> *English folio edit.*, vol. ii. p. 431.    <sup>y</sup> *Leusden's edit.*, vol. ii. p. 528.



have spoken largelier upon elsewhere<sup>z</sup>; from whence it will be necessary for us to repeat these things; that there is נטילת ידים *a washing of the hands*, and there is טבילת ידים *a dipping of the hands*. This clause we are upon refers to this latter. The Pharisee wonders that Christ had not washed his hands; nay, that he had not dipped them all over in the water when he was newly come ἐξ ἀγορᾶς, that is, ἐκ τῶν ὄχλων ἐπαθροισμένων, ver. 29, *from the people that were gathered thick together*.

Of how great esteem this *washing their hands* before meat was amongst them, besides what I have alleged elsewhere, take this one instance more: “It<sup>a</sup> is storied of R. Akibah, that he was bound in prison, and R. Joshua ministered unto him as his הגרסי, or *reader*. He daily brought him water by measure. One day the keeper of the prison met him, and said unto him, ‘Thou hast too much water to-day.’ He poured out half, and gave him half. When he came to R. Akibah, he told him the whole matter. R. Akibah saith unto him, ‘Give me some water to wash my hands:’ the other saith unto him, ‘There is not enough for thee to drink; and how then shouldst thou have any to wash thine hands?’ To whom he, ‘What shall I do in a matter wherein there is the guilt of death? It is better I should die [that is, by thirst] than that I should transgress the mind of my colleagues:’” who had thus prescribed about washing of hands.

And a little after; Samuel saith, בשעה שתקן שלמה עירובין ונטילת ידים “*At that time wherein Solomon instituted the ‘Erubhin’ and washing of the hands*, there came forth ‘*Bath Kol*,’ and said, ‘My son, if thy heart be wise, even mine shall rejoice.’” Observe here, (at least if you will believe it,) that Solomon was the first author of this washing of hands. “Whosoever<sup>b</sup> blesseth immediately after the washing of hands, מקטרג באותה סעודה *Satan doth not accuse him for that time of his repast.*”

Ver. 39: Ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πιάκος καθαρίζετε, &c. *Now do ye Pharisees make clean the outside of the cup and the platter, &c.*] This our Saviour

<sup>z</sup> Vid. notes upon Matt. xv. and Mark vii.

<sup>a</sup> Erubhin, fol. 21. 2.

<sup>b</sup> Hieros. Beracoth, fol. 2. 4.

speaks of the *persons*, and not of the *vessels*; which is plain, in that,

I. He saith, τὸ δὲ ἔσωθεν ὑμῶν, *your inward parts, &c.*; so that the sense is to this purpose: You cleanse yourselves outwardly indeed by these kinds of washings; but that which is within you is full of rapine.' &c.

II. Whereas he saith, οὐχ ὁ ποιήσας τὸ ἔξωθεν, *he that made that which is without*, he doth not speak it of the *artificer* that made the cup or the platter, but of *God*. Else what kind of argument is this? 'He that made the cups and the platters, made both the outside and the inside of them:' what then? 'Therefore do ye make yourselves clean both outside and inside too.' But if we refer it to God, then the argument holds forcibly enough: 'Did not God, that made you without, make you within too? he expects, therefore, that you should keep yourselves clean, not only as to your outside, but as to your inside too.'

III. It is hardly probable that the Pharisees should wash the outside of the cup or platter, and not the inside too. Take but these two passages out of this kind of authors themselves: "Those<sup>c</sup> dishes which any person eats out of over night, they wash them, that he may eat in them<sup>d</sup> in the morning. In the morning they wash them, that he may eat in them at noon. At noon, that he may eat in them at the mincha. After the mincha, he doth not wash them again; but the cups, and jugs, and bottles, he doth wash, והולך לו כל היום כולו *and so it goes throughout the whole day,*" &c. I will not give myself nor reader the trouble to examine the meaning of the words: it suffices that here is mention only of washing, and that the whole vessel, not of this or that part only: and the washing of such vessels was שטיפה, *by dipping them in water*<sup>e</sup>.

"All<sup>f</sup> vessels להן אהוריים ותוך שיש להן *that have an outside and an inside*, if the inside be defiled, the outside is also; but נטמא גבו לא נטמא תוכו *if the outside be defiled, the inside is not defiled.*" One would think this was to our purpose, and asserted the very literal sense of the words we have in hand,

<sup>c</sup> Schabb. fol. 118. 1.

<sup>d</sup> *English folio edit.*, vol. ii. p. 432.

<sup>e</sup> Vid. Aruch in עשר.

<sup>f</sup> Pesach. fol. 17. 2.

viz. that the cups and the platters, although they were unclean on the outside, yet in the inside they might be clean; and it was sufficient to the Pharisee, if he cleansed them on the outside only. But the vessels here mentioned (if the Gloss may be our interpreter) are such שראויין להשתמש בהן בתוכן ובאחוריהן *as they might use both the outside and the inside* indifferently. Some of them are recited by the Gemarists, viz. sacks, wallets, nightcaps<sup>g</sup>, pillowcases, &c.

Our Saviour, therefore, does not here speak according to the letter, neither here nor in Matt. xxiii. 25, when he saith, “Ye make clean the outside of the cup and of the platter;” but by way of parable and similitude. ‘You, while you are so very nice and officious in your external washings, you do nothing more than if you only washed the outside of the cup or dish, while there was nothing but filth and nastiness within.’ ♦

Ver. 40: “Αφρονες” *Ye fools.*] שוטים a word very common to the nation. “Rabban<sup>h</sup> Jochanan Ben Zacchai said to the Baithuseans, שוטים *Ye fools*, how prove you this?” “Esau<sup>i</sup> said, קין שוטה היה *Cain was a fool*. Pharaoh said, שוטה עשו *Esau was a fool*. Haman said, שוטה היה פרעה *Pharaoh was a fool*. Gog and Magog will say, שוטים הראשונים *They were all fools that are gone before us*.” Hence that common phrase, שוטה שבעולם *O thou most foolish thing in all the world*.

Ver. 41<sup>j</sup>: Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην” *But rather give alms of such things as ye have.*] This seems ironically spoken, and in derision to the opinion they had concerning alms.

1. As to the version of the word τὰ ἐνόντα, may we not suppose it signifies not only, *quod superest, that which is over and above*, as the Vulgar, but also *quod penes vos est, all that you have*, as Beza: or not only something that may have respect to the riches of this world, but something also that may have respect to the doctrines and tenets of the Pharisees. As if the meaning was this, “‘Those things which are amongst you,’ i. e. which obtain commonly amongst you, are

<sup>g</sup> “Indumenta cervicalium ac pulvinarium.”—Original Latin.

<sup>h</sup> Menacoth, fol. 65. 1.

<sup>i</sup> Vajiera Rab. fol. 197. 3.

<sup>j</sup> *Leusden's edition*, vol. ii. p. 529.

to this purpose, 'Give but alms, and all things are clean unto you.' " When I observe amongst the Talmudists, how the word אֵית and אֵיתא is used, when any thing is put or determined, (especially when אֵיתא חֲמִי occurs, I question whether it be the same with אֵיתא חֲמִי *come, see; or it is so, see,*) I cannot but persuade myself that the ἐνόντα in this place looks something that way: 'Your inward part is full of ravening; but the positions and tenets that obtain amongst you are, *Give alms,*' &c.

II. However, grant that τὰ ἐνόντα denotes *that which is over and above, or that which you have*, (for I will not be very tenacious in this;) yet it is hardly probable that our Saviour utters this as his own, but rather as the words and opinion of the Pharisees. Nor do I think that he speaks these things directly, or by way of direction *to them*, but that he cites their tenets in mere scoff and displeasure. For indeed, this principle was the spawn of their own schools, that giving of alms had a value in it that served for atonement, justification, salvation, every thing. Hence that common term that reached so comprehensively, צְדָקָה, *righteousness*. And hence is it that, in those numberless places in the Holy Scriptures, where the praises of *justice* and *righteousness* are celebrated, and all the blessings of it pronounced, they apply it all to *the giving of alms*. Take one instance for all: "Rabh<sup>k</sup> Asai saith, שְׁקוּלָהּ הַצְדָקָה כְּנֹגֵד כָּל הַמִּצְוֹת *Alms is equivalent to all the other commandments.*" "R. Judah saith<sup>l</sup>, Giving of alms is a great thing; for it hastens our redemption. It is written, [Prov. x. 4,] צְדָקָה תַּצִּיל מִצָּר מִמּוֹת *righteousness, [i. e. giving of alms,] delivers from death.* Almsgiving delivereth from sudden death, and from the judgment of hell. R. Meir saith, If any wicked man should make this objection, that if your God love the poor, why doth he not feed them? do thou make this answer; it is, that we by them might be delivered from the judgment of hell."

I<sup>m</sup> fear, indeed, that the Greek interpreters have a touch of this [*micam aliquam ejusdem salis sapient*], when they so oftentimes render צְדָקָה *justice* by ἐλεημοσύνην, or *giving of alms*. So that the reader may judge whether our Sa-

<sup>k</sup> Bava Bathra, fol. 9. 1.

<sup>l</sup> Ibid. fol. 10. 1.

<sup>m</sup> *English folio edition*, vol. ii. p. 433.



viour either would teach, that rapine, injustice, and unrighteousness might be cleansed by giving of alms; or that he would give them any counsel of this nature, when he knew they were sufficiently tinctured with this kind of doctrine already.

Ver. 45: Ἀποκριθεὶς δὲ τις τῶν νομικῶν *Then answered one of the lawyers.*] Here seems a little difficulty, that whereas, in the foregoing verse it is said, “Woe unto you scribes and Pharisees,” it is not subjoined ἀποκριθεὶς δὲ τις τῶν γραμματέων, *then answered one of the scribes*, but τις τῶν νομικῶν, *one of the lawyers*; which scruple perhaps the Vulgar observing, made him leave *scribes and Pharisees* wholly out. Our Saviour inveighs more peculiarly, and by name, against the Pharisees, ver. 37, 42, 43; and at length joins the scribes with them, ver. 44. Hence that lawyer cavils and complains, either that he had named the scribes in terms, or that he had accused the Pharisees of nothing but what the scribes might be equally accused of. As to this very scribe, did not he wash his hands before dinner as the Pharisees did? for it is said of all the Jews, ἐὰν μὴ πύγμῃ νύψωνται, *except they wash their hands oft, eat not.* Did not the scribe tithe mint and rue as well as the Pharisee? when we find that מעשר ירק מרבנן *the tithing of herbs was instituted by the Rabbins*. In<sup>o</sup> a word, the scribes and the Pharisees go hand in hand in that discourse of our Saviour’s, Matt. xxiii; where he blameth both the one and the other for the same things. So that it is plain enough why this man complains; but it is not so plain why he should be termed “one of the *lawyers*,” and not “one of the *scribes*.”

I. It is not very easy distinguishing betwixt the scribe and the Pharisee, unless that Pharisaism was a kind of tumour and excrescence as to superstition and austerities of religion beyond the common and stated practice of that nation, even of the scribes themselves. Whether that distinction betwixt יחיד *singular*, and תלמיד *a disciple*, hints any difference as to the austerity of religion, I cannot affirm; I will only lay a passage or two in the reader’s eye for him to consider.

“The<sup>p</sup> Rabbins have a tradition, Let no one say, תלמיד

<sup>n</sup> Mark vii. 3.

<sup>o</sup> Joma, fol. 83. 2.

<sup>p</sup> Taanith, fol. 10. 2.

אני *I am a Disciple*, יחיד *I am not fit to be made a Singular.*" The Gloss hath it, "I am not fit to begin the fasts with the Singulars." And the *Gemara* a little after; "The Rabbins have a tradition: Every one that would make himself a *Singular*, let him not make himself so: but if any one would make himself a *Disciple*, let him." And at length; אין תלמיד חכם רשאי לישב בתענית *It is not lawful for a Disciple of the Wise to continue in fastings*, שממעט במלאכת שמים *because he diminisheth from the work of God*: that is, he ceaseth from learning and teaching.

One<sup>q</sup> would here think, that it is plainly distinguished betwixt a Pharisee and any other; and yet the *Gemarists*, in the very same place, say thus, כל תלמידי חכמים יחידים *All the Disciples of the Wise are Singulars.* At length they query, איזהו יחיד ואיזהו תלמיד *Who is a Singular, and who is a Disciple?* A *Singular* is he that is worthy *למנותו פרנס על הציבור to be preferred to be a pastor of a synagogue.* A *Disciple* is he, who if they ask him any thing concerning a tradition in his doctrine, he hath wherewithal to answer." So that by a *Disciple* they mean not him that is now learning, but him who hath already learned and now teacheth; but, in other places, they apply both these to the *Disciple*.

"R. Jochanan<sup>r</sup> saith, Who is a Disciple of the Wise? he whom they prefer to be pastor of a synagogue: he who, if they ask him about any tradition in any place, hath wherewithal to answer." The difference between these, however confounded in this place, was this: that תלמיד the *Disciple* could answer doubts and questions fetched out of that place or from that subject upon which he had taught or read; but יחיד the *Singular*, could answer all doubts בכל מקום אפילו בנלה במסכת נלה *raised from any place, even out of the treatise concerning marriages.* That mention of the pastor and the teacher, Eph. iv. 11, we seem to have some shadow of it here: תלמיד the *Disciple* is the teacher, and יחיד the *Singular* is the pastor of the synagogue: and perhaps if these things were observed, it might give some light into that place of the apostle.

<sup>q</sup> *Leusden's edition*, vol. ii. p. 530.

<sup>r</sup> *Schab. fol. 104. 1.*

II. As תלמיד *the Disciple* and יחיד *the Singular* are sometimes confounded, sometimes distinguished, so also is the scribe and the Pharisee. They are sometimes confounded; for many of the Pharisees were scribes: and they are sometimes distinguished; for many of them were of the common people, and not scribes. Perhaps it may not be improperly said, that there were Pharisees that were of the clergy, and Pharisees that were of the laity. He whom we have now before us was a scribe, but not a Pharisee; but it is not easy to give the reason why he is termed a *lawyer* and not a *scribe*. Here is some place for conjecture, but not for demonstration. As to conjecture, therefore, let us make a little essay in this matter.

I. I<sup>s</sup> conceive that the νομικὸς and νομοδιδάσκαλος, the *lawyer* and *teacher of the law*, may be opposed to the Sadducees to whom the Pharisee is diametrically opposite; for they were contrary to them in their practice of the traditional rites as much as they could; and these again abundantly contrary to them in traditional doctrines. The Sadducees had, indeed, their scribes or their teachers, as well as any other party: and there is frequent mention of סופרי צדוקין *the scribes of the Sadducees*. And from this antithesis, probably, is Rabban Gamaliel termed νομοδιδάσκαλος, a *doctor of law*. For<sup>t</sup> there was then an assembly of the ‘sect of the Sadducees,’ ver. 17: and when Gamaliel, who was of the other sect, made his speech amongst them, it is easy to conceive why he is there termed νομοδιδάσκαλος, a *doctor of law*. For the same reason we may suppose the person here before us might be called νομικὸς, *one of the lawyers*, and not a *scribe*, because there were scribes even amongst the Sadducees.

II. I conceive, therefore, that the νομικοὶ and νομοδιδάσκαλοι were the traditionary doctors of the law. As to Gamaliel, a doctor of the law, the thing is without dispute: and if there were any difference between the lawyers and doctors of the law, yet as to this matter, I suppose there was none. Let us consider this following passage: “It<sup>u</sup> is a tradition: R.

<sup>s</sup> *English folio edition*, vol. ii. p. 434.

<sup>t</sup> Acts v. 34.

<sup>u</sup> Hieros. Schab. fol. 15. 3.

Simeon Ben Jochai saith, He that is conversant **במקרא** *in the textual exposition of the law*, hath a measure, which is not a measure. He that is conversant in Misna, hath a measure, from whence they receive a reward: but if he be conversant in the Talmud, there is not a greater measure than this. Always betake yourself to the Misna rather than the Talmud. But R. Jose Ben R. Bon saith, This which thou sayest, obtained before the Rabbi had mixed with it manifold traditions: but from the time that he mixed with it manifold traditions, always have recourse to the Talmud rather than to the Misna."

Now, I pray, who is he that, according to this tradition, merits most the title of a *doctor of law*, νομικοῦ or νομοδιδάσκαλον? He that is conversant **במקרא** *in the exposition and interpretation of the written law*, and the context of it, alas! he doth but little; and for all the oil and labour he hath spent, hath only a measure, which is not a measure. But he that is conversant in the Misna and Talmud, in the traditional doctrine or exposition of the traditional law, he bears away the bell [*palnam fert*]; he hath some reward for his pains, and is dignified with the title of doctor.

III. If there were any distinction betwixt νομικὸν and νομοδιδάσκαλον (which I hardly believe), we may suppose it might be this; either that the νομοδιδάσκαλος had his school and his disciples, and the νομικὸς had none; or that the νομικὸς was conversant in the Misna, or the plain and literal exposition of traditions, and the νομοδιδάσκαλος, in the Talmud, or a more profound and scholastic way of teaching.

However, be there this distinction betwixt them, or some other, or indeed none at all, yet I presume they were both doctors of traditions, and expounders of that which they called the oral law, in opposition to the scribes, whether amongst the Jews or the Sadducees, who employed themselves in the textual exposition of the law.

Ver. 46: Καὶ αὐτοὶ ἐν τῶν δακτύλων ὑμῶν οὐ προσψάετε. *And ye yourselves touch not (the burdens) with one of your fingers.*] That the νομικοὶ (as we have already said) were the *doctors of traditions*, is a little confirmed by this, that what our Saviour reproacheth them for were merely traditionals:



this particularly, that they laded men with such ‘yokes of<sup>x</sup> traditions,’ and yet they themselves would not touch or move them with one of their fingers.

This exposition indeed vulgarly obtains, ‘You lay grievous burdens upon others, which in the meantime you indulge yourselves in, and will not undergo them by any means.’ This interpretation I cannot but admit; but yet must inquire whether there be not something more included it. For whereas ‘he that would prescribe light things to himself, and burdensome to others,’ was commonly accounted and called רשע ערום *a wicked cunning fellow*<sup>y</sup>: and whereas there is frequent mention of this or that Rabbin, המחמיר על עצמו *who would lay this or that burden upon himself*, which he would acquit others of; it may be a question, whether this exposition, so commonly received, doth indeed speak out the whole sense and meaning of these words.

I apprehend, therefore, our Saviour might not only rebuke the remissness and indulgence they gave themselves, but further their strictness and tenaciousness about their own decrees. They made light of the commandments of God, at their own pleasure; but would never diminish the least tittle of their own. That they might remove or take away any part of the divine law, they employ both hands; but as to their own constitutions, they will not move one finger.

Ver. 49<sup>z</sup>: Διὰ τοῦτο καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν *Therefore also said the wisdom of God.*] This form of speaking agreeth well enough with that so much in use, אמרה מדת הדין *the rule of judgment saith*. Amongst numberless instances, take that of the Targumist<sup>a</sup>; “Is it fitting that the daughters of Israel should eat the fruit of their own womb? ענת מידת דינא *The rule of judgment [retributive justice] answered and said*, אם חוי *Was it also fitting to kill a priest and a prophet in the sanctuary of the Lord, as ye killed Zacharias,*” &c.

Ver. 51: “Ἐως τοῦ αἵματος Ζαχαρίου *Unto the blood of Zacharias.*] If our Saviour had not in the evangelist St. Matthew added “the son of Barachias,” no one could have doubted that it referred to any other than Zacharias the son of Jehoiada, whose slaughter is recorded 2 Chron. xxiv. It is

<sup>x</sup> *Leusden's edition*, vol. ii. p. 531.

<sup>z</sup> *English folio edit.*, vol. ii. p. 435.

<sup>y</sup> Sotah, cap. 3. hal. 4.

<sup>a</sup> Thren. 2. 2.

certain the Jews own no other Zacharias slain in the Temple but himself: and what they say of his slaughter, I have already taken notice upon that place in St. Matthew out of both the Talmuds<sup>b</sup>. We meet with the same things in Midras Echah<sup>c</sup>, and Midras Coheleth<sup>d</sup>: out of which last give me leave briefly to transcribe these passages:

“The blood of Zachary boiled up two hundred and fifty-two years, from the days of Joash to the days of Zedekiah. What did they do? They swept into it all the dust [*of the court*] and made a heap; yet it ceased not, but still boiled and bubbled up. The Holy Blessed God said to the blood, **הֲאֵתָה עִתָּהּ דִּיתִיקִי דִּידָךְ** *Behold the time is come that thou exact thy διαθήκη*, [that was, Let the Lord behold, and require it at your hands.] When Nebuzar-adan came and inquired, what this matter was; they answered, That it was the blood of heifers, and rams, and lambs, which they had sacrificed. Afterward, when he came to understand what the matter was, he slew eighty thousand priests, and yet the blood would not stanch, but broke out and flowed as far as the tomb of Zachary. He brought together, therefore, the Sanhedrim, both the Great and Less, and slew them over that blood, and yet it did not cease,” &c.

I hardly indeed think that those that relate this matter did really believe it to have been actually so; but only would by such flowers of rhetoric and strained hyperboles, paint out the horrible guilt of the murder of Zacharias; which by how much the more horrible it was, by so much the more did it agree with the guilt of the murder of our blessed Lord.

And however a great part of it in these relations of theirs may be mere flourish, yet by the whole framing of the thing, it must needs be observed, that the slaughter of this Zacharias was so famous and rooted in the minds of that people generally, that when our Saviour speaks of one Zacharias, slain between the Temple and the altar, it cannot be imagined that they could understand him pointing at any other than this very man. As for his father being here called Barachias, and not Jehoiada, we have spoken to that matter elsewhere<sup>e</sup>.

<sup>b</sup> Hieros. Taanith, fol. 69. 1, 2.  
Babyl. Sanhedr. fol. 69. 2.

<sup>c</sup> Fol. 79. 2, 3.

<sup>d</sup> Fol. 93. 1.

<sup>e</sup> Vid. Notes at Matt. xxiii.

If any one hesitate about the changing of the name, let him say by what name he finds Jehoiada recited in that catalogue of priests set down in 1 Chron. vi. It must be either some other name, or else we must suppose him wholly left out of that number. If by another name, you will say (supposing he be also called Barachias) he was then a man of three names. This indeed is no unusual thing with that nation for some to have more names than one: nay, if you will believe the Jewish doctors, even Moses himself had no less than ten<sup>f</sup>.

Ver. 52: Ἔρατε τὴν κλεῖδα τῆς γνώσεως. *Ye have taken away the key of knowledge.*] Should we render it, *Ye have taken the key of knowledge*, (that is, to yourselves;) or, *Ye have taken it away*; there is not much difference. They took the key of knowledge to themselves, when they arrogated to themselves only all profoundness of wisdom and learning, hereby indeed taking it away from the people, because they taught them nothing but trifling and idle stuff.

The word for *key* being in their language מפתח brings to mind the word פתח, which was so very much in use amongst them for one that was *teaching*. Instances of this were endless: there are enough of it in that long preface prefixed to that *Midras Threnorum*, that hath for its title פתיחת דהכימי, *The openings of the wise*; where (as indeed almost everywhere else<sup>g</sup>), it is so frequently said, ר' פתח *R. such a one 'opened';* for I cannot tell how better<sup>h</sup> to render it. I know indeed that פתח oftentimes signifies *he began*: to which is opposed חתם or סיים *he ended*: but here it is used when any Rabbin produceth any text of Scripture, and either glosseth or discourseth upon it by way of exposition, allusion, or allegory: "While he *opened* to us the Scriptures<sup>i</sup>." There is no one that observes the places, but will easily suppose there is more signified by the expression than mere *opening his mouth*.

## CHAP. XII.

VER. 1: Ἐπισυναχθεισῶν τῶν μυριάδων. *When there were gathered together an innumerable multitude of people.*] There

<sup>f</sup> Vajicra Rabb. fol. 165. 3.

<sup>g</sup> English folio edit., vol. ii. p. 436.

<sup>h</sup> Leusden's edition, vol. ii. p. 532.

<sup>i</sup> Luke xxiv. 32.

is no one would understand this in the very letter of it; as if the number of the people here present were at least twenty thousand, but a very great number. So Acts xxi. 20: Πόσαι μυριάδες εἰσὶν Ἰουδαίων τῶν πεπιστευκότων, *How many myriads of Jews which believe.*

This probably denotes the mighty success of the seventy disciples preaching the gospel, who had so clearly and effectually taught concerning Christ, and told them of the places that he had determined to come to, that the people had flocked together in those vast numbers, ready upon all occasions to meet him, when they heard the Messiah was making his approaches to this or that town.

Ver. 3: Ὁ πρὸς τὸ οὖς ἐλαλήσατε: *That which ye have spoken in the ear.*] I have elsewhere<sup>k</sup> spoken of a doctor whispering in the ear אמוריה or מתרגומיה of his interpreter. The reason of this usage is given us in Chagigah<sup>l</sup>, שהתורה ניתנה בלחש, *because the law is delivered silently*; and the reason of this is, ניתנה בחשאי מפני השטן it is delivered silently, *because of Satan*<sup>m</sup>.

· However, these words are not to be understood of any such kind of whispering into the ears of the interpreter, but concerning any matter that may have been spoken in never so much secrecy and design<sup>n</sup> not to have been known again. The doctor whispered into the ear of the interpreter to that end, that his disciples might publish what he had said. But here is meant, whatever any had the greatest purpose to conceal, yet God will reveal it; not much unlike that passage in Eccles. x. 20. Our Saviour intimates the folly as well as the wickedness of dissimulation, because in time the visor shall be taken off, and the most dissembled hypocrisy exposed to naked view.

Ver. 6: Οὐχὶ πέντε στρουθία πωλεῖται ἁσπαρίων δύο; *Are not five sparrows sold for two farthings?*] Two sparrows were sold for one farthing<sup>o</sup>, and five for two. We find that doves were sold in the Temple upon the account of women in child-bed, and their issues of blood, by whom a pair of turtles and young pigeons were to be offered, if they had not wherewithal

<sup>k</sup> Notes upon Matt. x. 27.

<sup>l</sup> Fol. 14. 1.

<sup>m</sup> Sanhedr. fol. 26. 2.

<sup>n</sup> Dicta secretissime ac mussitantissime. Orig. Latin.

<sup>o</sup> Matt. x. 29.



to present a more costly sacrifice. So probably the sparrows were likely to be sold upon the account of lepers, in the cleansing of whom they were made use of, Lev. xiv. 4. I confess the Greek version in this place hath not δύο στρουθία, *two sparrows*, but δύο ὀρνίθια, *two little birds*. And yet if you will believe the far-fetched reason that R. Solomon gives, you will easily imagine that they are sparrows that are pointed at: “The leprosy (saith he) came upon mankind for an evil tongue, *מַעֲשֵׂה פִּטְמוּטֵי דְבָרִים* that is, *for too much garrulity of words*: and therefore in the cleansing of it they used *צִפְרִים*, *sparrows*, that are always chirping and chattering with their voice.”

Καὶ ὃ ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ. *And not one of them is forgotten before God.*] “R. Simeon<sup>a</sup> Ben Jochai standing at the mouth of his cave [wherein he lay hid for the space of thirteen years], he saw a certain man catching of birds. And when he heard *Bath Kol* out of heaven, saying, ‘Mercy, mercy,’ the birds escaped: but when he heard *Bath Kol* saying, ‘The pain of death,’ then was the bird taken. He saith, therefore, *צִיפֵר מִבְּלִעָדִי שְׂמִיָּא לֹא מִתְּצַדָּא* *A bird is not taken without God*, much less the life of a man.” This passage is also recited in *Midras Tillin*<sup>r</sup>, but the circumstances vary.

Ver. 9: Ὁ δὲ ἀρνησάμενός με, &c. *But he that denieth me, &c.*] Consider whether in these words and in the following verse, our blessed Saviour do not point at those two unpardonable sins, apostasy, or denying and renouncing of Christ, and blasphemy, or the sin against the Holy Ghost. The first is called “a sin unto death<sup>s</sup>.” And so, in truth and in the event, is the latter too. I find them, indeed, confounded by some, who discourse upon the sin against the Holy Ghost, when yet this difference may be observed, viz., that apostasy cannot properly be charged on any but who have already professed Christianity: but blasphemy against the Holy Ghost was uttered by the scribes and Pharisees at that time that they disowned and rejected Christ.

Ver. 13: Μερίσασθαι μετ’ ἐμοῦ τὴν κληρονομίαν. *That he divide the inheritance with me.*] I. In the titles of brethren this ob-

<sup>p</sup> *English folio edit.*, vol. ii. p. 437.

<sup>a</sup> Beresh. Rabb. fol. 88. 4.

<sup>r</sup> Fol. 15. 1.

<sup>s</sup> 1 John v. 16.

tained amongst them, that as the eldest was called בכור *the firstborn* so the younger was called פשוט *simple*, because without the title of *firstborn*. It seems to be only two brethren here betwixt whom the complaint is made, but which of them is the complainant it is not so easy to determine. You will say the younger most probably, because it is more likely that the firstborn should wrong the younger, than the younger the firstborn. And yet in that court of judicature which they called <sup>t</sup> דינא דגור או אנור “*the court of Thou draw and I’ll draw* [*Judicium de Trahe tu, aut ego traham*],” the younger might be troublesome to the firstborn as well as the firstborn to the younger. That matter was thus :

“When<sup>u</sup> a father had bequeathed to his firstborn and younger son a servant and an unclean beast,” which could not be parted in two, then saith the one to the other, “Do thou draw, or I’ll draw;” that is, Do thou redeem thy share, or I will redeem mine. Now here the younger brother may be perverse, and as well hinder the redemption as the firstborn.

II. In the division of inheritances how many vexations and quarrels may arise, both reason and common experience do abundantly teach us. The Rabbins are very large upon this head; and suppose that great controversies may arise either from the testament of the father, or the nature of the inheritance, or the quality of the sons; as if the younger son be a disciple of the wise men, and the elder not; if the younger be made a proselyte, the elder a Gentile, &c. But in the instance now before us, the complaint or controversy is not about dividing, but about not dividing; because the firstborn most probably would not gratify the younger in that thing.

The judges in that case was the bench of the *Triumviri*. These were the *δικασται*, *judges*, in the controversy, and decreed concerning the right or equity of dividing: and either some were appointed by them, or some chosen by those between whom the cause depended, as arbiters in the case, and these were the *μερισται*, *dividers*, those that took care as

<sup>t</sup> *Leusden’s edit.*, vol. ii. p. 533.

<sup>u</sup> *Bava Bathra*, fol. 13. 1.

to the equality of the division. Now we cannot easily suppose what should move this man to appeal to our Saviour as judge in this matter, unless either himself or brother, or both, were of the number of his disciples.

Ver. 19 : *Ψυχὴ, ἀναπαύου, φάγε, πίε, &c. Soul, take thine ease, eat, drink, &c.*] “When<sup>x</sup> the church is in distress, let not any man then say, ‘I will go into mine house, and will eat and drink, *ושלום עליך נפשי*, and peace be to thee, O my soul.’ For if any one shall so do, it is written of him, ‘Behold joy, and gladness, slaying oxen, and killing sheep<sup>y</sup>, eating flesh, and drinking wine: let us eat and drink, for tomorrow we shall die.’ But what follows? ‘It was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged away from you till you die.’” And what if he should so say and do when the church is not in distress?

Ver. 20 : *Ταύτη τῇ νύκτι τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. This night thy soul shall be required of thee.*] However this following story hath something in it that may be laughed at, yet hath it something in it that is serious enough: “The Rabbins say<sup>z</sup>, It fell out in the days of R. Simeon Ben Chalaphta, that he went to a certain circumcision, and there feasted. The father of the infant gave them old wine, wine of seven years old, to drink, and said unto them, ‘With this wine will I grow old in the joy of my son.’ They feasted together till midnight. R. Simeon Ben Chalaphta trusting to his own virtue, went out at midnight to go into the city: in the way he finds the angel of death, and observes him very sad: saith he to him, ‘Who art thou?’ He saith, ‘I am the messenger of the Lord:’ ‘And why then (saith he) art thou so sad?’ He saith unto him, *משיחתן של בריות*, ‘I am sad for the speeches of those who say, I will do this or that ere long, though they know not how quickly they may be called away by death. That man with whom thou hast been feasting, and that boasted amongst you, With this wine I will grow old in the joy of my son; behold the time draws nigh, that within thirty days he must be snatched away.’ He saith unto him, ‘Do thou let me know my time.’ To whom he answered, ‘Over thee, and such as thou art, we have no

<sup>x</sup> Taanith, fol. 11. 1.

<sup>y</sup> *English folio edition*, vol. ii. p. 438.

<sup>z</sup> *Elleh Haddehbarim Rabb.* fol. 300. 1.



power; for God, being delighted with good works, prolongeth your lives.’”

Ver. 24: Οὐδὲ ταμείον, οὐδὲ ἀποθήκη. *Neither storehouse nor barn.*] I am mistaken if the Jerusalem writers would not render it **לֹא מִרְתָּה וְלֹא גֵרָן**; for **מִרְתָּה** was the *storehouse* where they laid up their fruits, and **גֵרָן** was the *barn* where they laid up their grain. It is commonly rendered the *floor*, but there it is meant the *barn-floor*. Our Saviour takes an instance from God feeding the ravens, Job xxxviii. 41, Psalm cxlvii. 9, where it is R. Solomon’s remark: “Our Rabbins observe, that the raven is cruel towards its young; but God pitieth them, and provides them flies [*muscas*], that breed out of their own dung.” Now the reason they give why the old ones are so unmerciful to their own young is in *Chetubboth*<sup>a</sup>, where the Gloss thus explains the minds of the Gemarists speaking of the young ones **חִירִי וְאוֹכְמִי** both *white and black*: “When they grow black the old ones begin to love their young, but while they are all white they loathe them.”

In that very place there occurs this passage, not unworthy our transcribing: “There was a certain man brought before Rabh Judah because he refused to provide for his children. Saith he to those that brought him, **יֵאָרֹד יִלְדָּה וְאֶבְנֵי מֵתָא**, *The dragon brings forth, and lays her young in the town to be nourished up*. When he was brought to Rabh Chasda, he saith unto them, ‘Compel him to the door of the synagogue, and there let him stand, and say, **עֹרְבָא בְעִי בְנֵיה**, *The raven seeks her young ones*, but this man doth not seek [or own] his children.’ But doth the raven seek her young ones? Behold it is written, God feedeth the ravens which cry unto him. **לֹא קָשְׁיָא** *this hath no difficulty in it*. **הָא בְּחִירֵיהּ הָא בְּאוֹכְמֵיהּ** *this is said of them while they are white, that ‘God feeds them:’ but that is said of them when they are become black, that ‘the raven owneth her young.’*” But the Gloss hath it thus: “It seems as if he with his own voice should cry out against himself, and say, ‘The raven owneth her young.’ But there are those that expound it as if the minister of the synagogue should set him forth and proclaim upon him, The raven acknowledgeth her young, but this man

<sup>a</sup> Fol. 49. 2.



rejects his own children.” “Tell it to the church,” Matt. xviii. 17.

Ver. 30: Τὰ ἔθνη τοῦ κόσμου, &c. *The nations of the world, &c.*] אומות עולם is a very common form of speech amongst the Jews, by which they express *the Gentiles*, or *all other nations beside themselves*. Κόσμος and αἶὼν have a peculiar propriety in sacred writ, which they have not in profane authors: so that αἶὼν hath relation only to the Jewish ages, and κόσμος to the nations that are not Jewish. Hence συντέλεια τοῦ αἰῶνος, Matt. xxiv. 3, is meant *the end of the Jewish age*, or *world*. And πρὸ χρόνων αἰωνίων, Tit. i. 2, is *before the Jewish world began*. And hence it is that the *world* very often in the New Testament is to be understood only of the *Gentile world*.

Ver. 37<sup>b</sup>: Παρελθὼν διακονήσει. *He will come forth and serve them.*] שמש היולך והן יושבין *He that serves at the table goes about while the guests sit*. Παρελθὼν seems to denote the same thing here; unless it may refer to some such thing as this, viz. that the master will *pass by* his dignity, and *condescend* to minister to his own servants.

Ver. 38: Ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ. *In the second watch, and in the third.*] In the very dead watches of all, at least, if there be not a solecism in speech. [*In vigiliis scilicet (absit solœcismus) somnolentissimis.*] At the first *watch* they went to bed; and at the fourth *watch*, the time of getting up again came on: so that the second and the third *watch* was the very dead time of sleep.

Ver. 47: Δαρήσεται πολλάς. *Shall be beaten with many stripes.*] There was a stated number of stripes, and that was forty, beyond which no malefactor, condemned by the judges to that punishment, ought to receive. Whence that passage<sup>d</sup> seems a little strange: “He that kills a heifer, and afterward two of that heifer’s calves, סופג שמונים, *let him be beaten with fourscore stripes.*” How so? *fourscore*, when they ought not to exceed above forty<sup>c</sup>? They might not exceed that number for one single crime: but if the crime was doubled, they might double the punishment. And it may be a question, whether they did not double their accusations

<sup>b</sup> English folio edition, vol. ii. p. 439.

<sup>d</sup> Cholin, fol. 82. 1.

<sup>c</sup> Gloss. in Bathra, fol. 57. 2.

<sup>e</sup> Deut. xxv. 3.

upon St. Paul, when they multiplied their stripes, he himself<sup>f</sup> telling us, that five times he had received forty stripes save one.

But did every one that was adjudged by the court to stripes, did they always receive that number exactly, of thirty-nine? no doubt the number was more or less, according to the nature of the crime. Which seems to be hinted in *Pesachim*; אכל פוטיתא לוקה ארבע *He that eateth the 'potitha' [some creeping thing of the sea], "let him be beaten with four stripes: נמלה לוקה חמש* *He that eateth a pismire, let him be beaten with five: צירעה לוקה שש* *He that eateth a hornet, let him have six."* If this be the sense of the words, then here may arise a question, with what kind of scourge they were beaten? If with that scourge of three cords that was used when they gave nine-and-thirty stripes, repeating their strokes by a scourge of three cords thirteen times, how then could they inflict four or five stripes with such a scourge as that was?

But as to the number of stripes which the master might inflict upon his slave, that was not stated, but left to the pleasure of the master, according to the nature of the crime: which seems hinted at in these words of our Saviour, and in the following rule amongst the Jews, some kind of measure still being attended to:

מותר לעבוד בעבד כנעני בפרך <sup>h</sup> *"It is allowed to deal with a Canaanite [that is, a Gentile] slave with severity. But though this is de jure, yet there is a law of mercy, and rule of wisdom, that a man should be gentle, pursuing righteousness, not making the yoke heavy upon his servant, lest he afflict him."*

Ver. 49: Καὶ τί θέλω, εἰ ἤδη ἀνήφθη; *And what will I, if it be already kindled?* Τί θέλω *What will I, seems to be used after the manner of the schools, where מאי אני אומר* *What do I say?* is the same with *I do say this*: and so מאי אני מקיים *What do I decree or approve?* is the same with *This I do decree or approve*. So מאי אני רוצה, τί ἐγὼ θέλω, *What will I?* is the same with *This I will*. Thus, in these words of our Saviour, *What will I, if it be already kindled*, the meaning

<sup>f</sup> 2 Cor. xi. 24.<sup>s</sup> Fol. 24. 2.<sup>h</sup> Maimon. Avadim, cap. 9.

is, *This I will, that it be already kindled.* Now what kind of fire this was which he would have already kindled, he himself explains ver. 51, and so on [*porro*].

CHAP. XIII.<sup>i</sup>

VER. 1: Περὶ τῶν Γαλιλαίων. *Of the Galileans.*] If this report concerning *the Galileans* was brought to our Saviour immediately after the deed was done, then was this tragedy acted by Pilate, a little before the feast of Dedication; for we find Christ going towards that feast, ver. 22. But the time of this slaughter is uncertain: for it is a question, whether they that tell him this passage [*rem*], relate it as news which he had not heard before, or only to draw from him his opinion concerning that affair, &c.

It is hotly disputed amongst some, as to the persons whom Pilate slew. And,

I. Some would have them to have been of the sect of Judas the Gaulonite; and that they were therefore slain, because they denied to give tribute to Cæsar. He is called, indeed, “Judas of Galilee<sup>k</sup>,” and<sup>1</sup> there is little doubt, but that he might draw some Galileans into his opinion and practice. But I question then, whether Christ would have made any kind of defence for such, and have placed them in the same level with these, upon whom the tower of Siloam fell; when it so plainly appears, that he taught directly contrary to that perverse sect and opinion. However, if these were of that sect (for I will not contend it), then do these, who tell this to our Saviour, seem to lay a snare for him, not much unlike that question they put to him, “Is it lawful to give tribute to Cæsar, or no?”

II. There is one that confounds this story with that of Josephus<sup>m</sup>, which he relates from him thus abbreviated; “In Galilee there were certain Samaritans, who, being seduced by a notorious impostor, moved sedition at mount Gerizim, where this cheat promised them to shew them the sacred vessels which, he falsely told them, had been hid by Moses in that place. Pilate, sending his forces upon them, suppressed them; the greater of them were taken and ad-

<sup>i</sup> *English folio edit.*, vol. ii. p. 440.

<sup>k</sup> Acts, v. 37.

<sup>1</sup> *Leusden's edition*, vol. ii. p. 535.

<sup>m</sup> *Antiq.* l. xviii. c. 5. [xviii. 4. 1.]

judged to death<sup>m</sup>." I admire how this learned man should deliver these things with so much confidence, as even to chastise Josephus himself for his mistake in his computation of the time for this story, concluding thus; "When, indeed, this slaughter, made upon the Samaritans by Pilate, seems to be that very slaughter of the Galileans mentioned by St. Luke, chap. xiii. 1."

Whereas, in truth, Josephus mentions not one syllable either of Galilee or sacrifice, or the Galileans, but *Samaritans*: and it is a somewhat bold thing to substitute *rebelling Samaritans* in the place of *sacrificing Galileans*. Nor is it probable that those that tell this matter to our Saviour would put this gloss and colour upon the thing while they related it.

III. The feud and enmity that was between Pilate and Herod<sup>n</sup> might be enough to incense Pilate to make this havock of the subjects of Herod.

Ἐν τὸ αἷμα Πιλάτος ἔμυξε: *Whose blood Pilate mingled.*] "David" swore to Abishai, As the Lord liveth, if thou touch the blood of this righteous man [Saul], אֲנִי מַעְרֵב דָּמְךָ בְּדָמִי *I will mingle thy blood with his blood.*" So Pilate mingled the blood of these sacrificers with the blood of those sacrifices they had slain. It is remarkable that in *Siphra*<sup>p</sup>, "the killing of the sacrifices כְּשִׁירָה בִּזְרִים בְּנָשִׁים בַּעֲבָדִים וּבְטַמְאִים *may be well enough done by strangers, by women, by servants, by the unclean*; even those sacrifices that are most holy, provided that the unclean touch not the flesh of them." And a little after; "At the sprinkling of the blood, the work of the priest begins; and the slaying of them may be done by any hand whatever."

Hence was it a very usual thing for those that brought the sacrifice to kill it themselves; and so, probably, these miserable Galileans were slaughtered, while they themselves were slaying their own sacrifices. For it is more likely that they were slain in the Temple while they were offering their sacrifices, than in the way, while they were bringing them thither.

<sup>m</sup> Ludov. Capel. Hist. Jud. Compend. [p. 110.]

<sup>n</sup> Luke, xxiii. 12.

<sup>o</sup> Midras Tillin, fol: 7. 4.

<sup>p</sup> Fol. 4. 1. Zevachin, fol. 31. 2.



Ver. 4<sup>q</sup>: 'Εφ' οὗς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωάμ. *Upon whom the tower in Siloam fell.*] The pool of Bethesda was the pool of Siloam; and from thence all that adjacent part of the city is denominated *Siloam*. And therefore it is left doubtful, whether this tower were built over the pool, that is, over the porches of the pool, or stood something remote from it in those parts that yet bore the name of *Siloam*. And if the article τῷ does not determine the matter, we must continue still in doubt. Will grammar permit that that article should be prefixed to that part of the city? It is certain, that the very pool is called κολυμβήθρα τοῦ Σιλωάμ, *the<sup>r</sup> pool of Siloam*. So that I conceive this tower might be built over the porticoes of the pool, and might overwhelm those eighteen men, while they were busied about purifying themselves (and so this event falls in the more agreeably with that of the Galileans), or as they were expecting to be healed at the troubling of the waters: for it is very uncertain at what time this tower fell.

Ver. 7: 'Ιδοὺ, τρία ἔτη ἔρχομαι, &c. *Behold, these three years I come, &c.*] There was no tree that was of a kind to bear fruit might lightly and upon every small occasion be cut down, that law providing against it in Deut. xx. 19, 20; where the *Pesikta* observes that there is both an affirmative and also a negative command, by which it is the more forbidden that any tree of that kind should be cut down, unless upon a very indispensable occasion. "Rabh<sup>s</sup> saith, 'Cut not down the palm that bears a cab of dates.' They urge, 'And what of the olive, that that should not be cut down?' 'If it bear but the fourth part of a cab.' R. Channah said, לא שכיב שבחה ברי אלא דקץ תאינתא בלא זמנה *My son Shibchah had not died, had he not cut down a fig-tree before its time.*"

Ver. 8: Σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν. *I will dig about it, and dung it.*] The Talmudists, *אני מעדר ומזבל*.

'מזבלין ומעדרין וגו' *They dung it and dig it, &c.* The Gloss is; "They lay dung in their gardens to moisten the earth. They dig about the roots of their trees, they pluck

<sup>q</sup> *English folio edit.*, vol. ii. p. 441.

<sup>r</sup> John ix. 7. 11.

<sup>s</sup> Bava Kama. fol. 91. 1.

<sup>t</sup> Sheviith, fol. 35. 1.

up the suckers, they take off the leaves, they sprinkle ashes, and they smoke under the trees to kill worms."

Ver. 11: Πνεῦμα ἔχουσα ἀσθενείας. *Having a spirit of infirmity.*] I. The Jews distinguish between spirits, and devils, and good angels. "All<sup>u</sup> things<sup>x</sup> do subserve to the glory of the King of kings, the holy blessed One, אפילו רוחות, *even spirits אפילו שדים, also devils אפילו מלאכי שרת, also ministering angels.*"

The difficulty is in what sense they take *spirits*, as they are distinguished from *angels* and *devils*: when it is probable they did not mean human souls. But these things are not the business of this place.

II. Therefore, as to this phrase in St. Luke, πνεῦμα ἀσθενείας, *a spirit of infirmity*, let us begin our inquiry from this passage: "It<sup>y</sup> is written, 'If I put the plague of leprosy in a house of the land of your inheritance<sup>z</sup>.' R. Judah saith, 'This foretells such plagues to come upon them.' R. Simeon saith, פרט לנגעי אונסין, *He excepts those violent plagues that do not render a man unclean.*" Where the Gloss is, אם באו נגעים עי' נפיתת שר ולא טמא, *If those plagues come by the insufflation of the devil, which do not defile the man.* And the Gemara a little after; "Rabba saith, פרט לנגעי רוחות, *He excepts the plagues of spirits.* Rabh Papa saith, 'He excepts the plagues of enchantments.'" Where the Gloss again hath it; "Those plagues which are inflicted by the insufflation of the devil, not by the hands of men."

I. You see, therefore, first, that it was a most received opinion amongst the Jews, that diseases or plagues might be inflicted by the devil. Which is plain also from the evangelists; because our Saviour, in this very place, tells us, that the *bowing together* of this woman was inflicted upon her by Satan.

2. They conceived further, that some diseases were inflicted that were unclean, and some that were not unclean. The unclean were the leprosy, issues, &c.; not unclean, were such as this woman's infirmity, &c.

III. They<sup>a</sup> distinguish betwixt רוח רעה *an evil spirit*, and

<sup>u</sup> *Leusden's edition*, vol. ii. p. 536.

<sup>x</sup> *Bemidb. Rabb. fol. 157. 2. Midras Schir, fol. 2. 3.*

<sup>y</sup> *Horaioth, fol. 10. 1.*

<sup>z</sup> *Levit. xiv. 34.*

<sup>a</sup> *English folio edit., vol. ii. p. 442.*

רוח טומאה *an unclean spirit*. Not but they accounted *an unclean spirit* ill enough, and *an evil spirit* to be unclean enough; but that they might distinguish the various operations of the devil, as also concerning the various persons possessed and afflicted by him.

1. They acknowledged that evil spirits might inflict diseases. “Whomsoever<sup>b</sup> either the Gentiles, or רעה רוח *evil spirit* drive,” i. e. beyond the bounds of the sabbath. Where the Gloss is; “The evil spirit is the devil that hath entered into him, disturbs his intellectuals, so that he is carried beyond the bounds.” But Rambam saith, “They call all kind of melancholy an evil spirit.” And elsewhere: רוח רעה חולי *an evil spirit*, i. e. *a disease*.

2. רוח טומאה *the unclean spirit* amongst them was chiefly and more peculiarly that devil that haunted places of burial, and such-like, that were most unclean. רוח טומאה שד של בית הקברות *the unclean spirit*, i. e. *the devil that haunts burying-places*. “Thither the necromancer betook himself” (as the Gemara hath it, which I have also quoted in another place); “and when he had macerated himself with fasting, he lodgeth amongst the tombs, to the end that he might be the more inspired by the unclean spirit.” Nor is it much otherwise (as they themselves relate it) with the בעל אוב *the python*, or *prophesying spirit*. “For the Rabbins deliver: זה המדבר בין הפרקים *the python is he that speaks within the parts*.” The Gloss is, “He that raiseth a dead person, and sits between the parts of the bones,” &c.

Hence that reason of our conjecture concerning that demoniac, Luke iv. 33; that he was either a necromancer or pythonist, taken from that unusual way of expressing it which is there observable, not ἔχων πνεῦμα ἀκάθαρτον, *having an unclean spirit*, nor ἔχων δαιμόνιον ἀκάθαρτον, *having an unclean devil*, but ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, *having a spirit of an unclean devil*.

There were therefore two sorts of men whom they accounted under the possession of an *unclean spirit*, in their proper sense so called: those especially who sought and

<sup>b</sup> Erubhin, fol. 42. 2.

<sup>c</sup> Gloss. in Sanhedr. fol. 65. 2.

were ambitious to be inspired of the devil amongst tombs and unclean places; and those also, who, being involuntarily possessed by the devils, betook themselves amongst tombs and such places of uncleanness. And whether they upon whom the devil inflicted unclean diseases should be ranked in the same degree, I do not determine. There were others who were not acted by such diabolical furies, but afflicted with other kind of diseases, whom they accounted under the operation רוח רעה דולי of an evil spirit of disease or infirmity. Not ἀκαθαρσίας, of uncleanness; but ἀσθενείας, of infirmity. And perhaps the evangelist speaks according to this antithesis, that this woman had neither a spirit of uncleanness, according to what they judged of a spirit of uncleanness; nor νόσον ἀκαθαρσίας, a disease of uncleanness; but πνεῦμα ἀσθενείας, a spirit of infirmity.

Ver. 15: Ἐκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ; Doth not each one of you on the sabbath loose his ox?] That disceptation<sup>d</sup> doth attest this, במה בהמה יוצאה במה How far a beast going forth. Where it is very much cautioned that the beast be not brought out on the sabbath day carrying any thing upon him that might be a burden not permitted to be borne on that day. They allow יוצא הגמל יוצא הגמל that a camel be led out with a halter, באפסר a horse with a collar, &c.; that is, when they are led out either to pasture or watering. Nay, the Gloss upon the place adds, "that they may lead out the horse to the water, that he may dip the collar in the water if the water be unclean."

To<sup>e</sup> this may be referred that abstruse and obscure rule פסין<sup>f</sup> עושין concerning the building of mounds about a spring that belongs to a private man, with that art that the beast, being led thither to watering on the sabbath day, shall not go out of the place that is of common right.

It<sup>g</sup> is not only permitted to lead the beast out to watering on the sabbath day, but they might draw water for him, and pour it into troughs, provided only that they do not carry the water, and set it before the beast to drink; but the beast come and drink it of his own accord.

<sup>d</sup> Schabb. cap. 2. hal. 1.

<sup>e</sup> Leusden's edition, vol. ii. p. 537.

<sup>f</sup> Erubhin, fol. 17. 2.

<sup>g</sup> Ibid. fol. 20. 2.



Ver. 23: Εἰ ὀλίγοι οἱ σωζόμενοι; *Are there few that be saved?*] This question, *Lord, are there few that be saved?* when it was a received opinion amongst the Jews, ‘that all Israel should have their part in the world to come,’ makes it doubtful whether it was propounded captiously, or merely for satisfaction.

This<sup>h</sup> very matter is disputed amongst the Masters. “Therefore<sup>i</sup> hell hath enlarged herself, and opened her mouth לְבַלְיִחוֹק *beyond the statute [without measure, A. V.].* Resh<sup>k</sup> Lachish saith, ‘This is for him who forsaketh one statute.’ (The Gloss is, ‘He that leaves one statute unobserved shall be condemned in hell.’) But R. Jochanan saith, ‘Their Lord will not have it so as thou sayest concerning them.’ (The Gloss is, ‘He will not have thee judge so concerning Israel.’) For the sense is, Although a man have learned but one statute only, he shall escape hell. It is said, ‘It<sup>l</sup> shall come to pass that in all the land, saith the Lord, two parts of it shall be cut off and die, and the third part shall be left.’ Resh Lachish saith, ‘The third part of Shem.’ R. Jochanan saith unto him, ‘Their Lord will not have it so as thou sayest concerning them, for it is the third part of Noah.’ It is said, ‘I will take you one of a city and two of a tribe<sup>m</sup>.’ Resh Lachish saith, ‘These words are to be understood in the very letter.’ R. Jochanan saith unto him, ‘Their Lord will not have it so as thou sayest concerning them, but one of a city shall expiate for the whole city, and two of a family for the whole family. It is said, ‘I will take them for my people;’ and it is said, ‘I will bring you into the land.’ He compares their going out of the land of Egypt with their coming in to their own land: now how was their coming in into the land of Canaan? There were only two persons of threescore myriads that entered it. Rabba saith, So also shall it be in the days of the Messiah.’” A man would hardly have expected such ingenuity from a Jew as we here meet with in Resh Lachish and Rabba.

Ver. 32: Εἰπατε τῇ ἀλώπεκι ταύτῃ. *Tell that fox.*] I conceive our Saviour may allude here to the common proverb:

<sup>h</sup> *English folio edition*, vol. ii. p.

443.

<sup>i</sup> Sanhedr. fol. III. I.

<sup>k</sup> Isa. v. 14.

<sup>l</sup> Zechar. xiii. 8.

<sup>m</sup> Jerem. iii. 14.

"The" brethren of Joseph fell down before his face and worshipped him, saith R. Benjamin Bar Japheth. Saith R. Eliezer *אנשי היינו דאמרי* *This is what is commonly said amongst men,* *תעלה בעידוניה סגור ליה* *Worship the fox in his time."* The Gloss is, 'In the time of his prosperity.' But go you, and say to that fox, however he may wallow in his present prosperity, that I will never flatter him, or for any fear of him desist from my work; but "behold, I cast out devils," &c.

Ver. 33: *Ὁὐκ ἐνδέχεται προφήτην ἀπολέσθαι, &c.* *It cannot be that a prophet perish, &c.* "A<sup>o</sup> tribe, nor false prophet, [such a one they accounted the holy Jesus,] nor a high priest, can be judged but by the bench of seventy-one." Rambam upon the place, as also the Gemara; "We know that a false prophet must be judged by the Sanhedrim, from the parity of the thing: for so is judged *ממרה וקן* *a rebellious judge."*

Now as to the judgment itself, these things are said: "They<sup>p</sup> do not judge him to death in the court of judicature, that is, in his own city, nor in that that is at Jabneh; but they bring him to the great Consistory that is at Jerusalem, and reserve him to one of their feasts; and at their feast they execute him, as it is said, 'All Israel shall hear, and shall fear, and do no more so.'"

Ver. 35: *Ὅτι οὐ μὴ με ἴδῃτε ἕως ἂν ἡξίῃ, ὅτε εἴπητε, Εὐλογημένος, &c.* *Ye shall not see me, until the time come when ye shall say, Blessed is he, &c.* There was a time (I confess) when I apprehended no difficulty at all in these words; but now (which may seem a paradox) my old eyes see better than my younger ones did; and by how much the more I look into this passage, by so much the more obscure it appears to me.

I. What sense must that be taken in, *Ye shall not see me?* when as after he had said this, (at least as the words are placed in our evangelist,) they saw him conversant amongst them for the space of three months and more: particularly and in a singular manner, in that august triumph, when riding upon an ass he had the acclamations of the people in these very words, "Blessed is he that cometh," &c. One

<sup>n</sup> Megillah, fol. 16. 2.

<sup>o</sup> Sanhedr. fol. 2. 1.

<sup>p</sup> Ibid. fol. 89. 1.

might therefore think, that the words have some respect to this very time and action; but that in St. Matthew these words are repeated by our Saviour after this triumph was over<sup>q</sup>.

Christ is now at Jerusalem, at the feast of Dedication; at least that feast was not far off; for we find him going to it, ver. 22: so that this exposition of the words looks fair enough; "Ye see me now, but henceforward ye shall see me no more, until ye shall say, 'Blessed is he that cometh in the name of the Lord<sup>r</sup>;' " which very thing was said in that triumph of his<sup>s</sup>. But what shall we say then to that of St. Matthew, that these very words are recited sometime after he had received these acclamations from the people? I would hardly believe with the learned Heinsius, that the words in St. Matthew are not set in their proper place, but the series of the history is transposed: I would rather think our Saviour meant not an ocular seeing him, but spoke it in a spiritual and borrowed sense; viz. in the sense wherein the Jews were wont to use the word *seeing*, when they spake of "seeing the Messiah, the days of the Messiah, and the consolation of Israel;" that is, of partaking and enjoying the comforts and advantages of the Messiah, and of those days of his. So that our Saviour's meaning may seem to be this; "Ye shall, from henceforward, enjoy no benefit from me the Messiah, till ye shall say, 'Blessed is he that cometh,' " &c.: for it is worthy our inquiry, whether Christ ever after these words of his, did endeavour so to gather the children of Jerusalem together, that the city might not be destroyed, and the whole nation cast off. He did indeed endeavour to gather τὸ λείμμα κατ' ἐκλογὴν χάριτος, *the remnant according to the election of grace*, [Rom. xi. 5;] but did he ever after this labour that the place and nation might be preserved? As to these, it is argument enough that he had given them wholly over in his own mind, in that here, and in St. Matthew, he did in such precise terms denounce the ruin of Jerusalem, immediately before he uttered these words. I had rather, therefore, than admit any immethodicalness in St. Matthew, expound the passage to this sense; "From henceforward, ye

<sup>q</sup> Matt. xxiii. 39.<sup>r</sup> *English folio edition*, vol. ii. p. 444.<sup>s</sup> *Leusden's edition*, vol. ii. p. 538.

shall never see the consolations of Messiah, nor have me any ways propitious amongst you, endeavouring at all the preservation of your city or nation from ruin, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

II. But then here ariseth as great a difficulty about the word *ἕως*, *till*; that is, whether it concludes that in time they will say and acknowledge it; or whether it excludes and denies that they ever shall. For who knows not how different and even contrary a force there is in this word *until*? "Occupy *till* I come<sup>t</sup>:" here it concludes that he will come again. "This iniquity shall not be forgiven you *till* you die<sup>u</sup>:" there their forgiveness is excluded for ever. And indeed the expression in this place looks so perfectly two ways, that he that believes the conversion of the Jewish nation as a thing must come to pass, may turn it to his side; he that believes the contrary, to his.

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. *Blessed is he that cometh in the name of the Lord.*] Although a more intimate weighing of these words will not very much help in determining the force of this word *until* in this place, yet will it probably afford us some light into the whole clause.

The words are taken out of Psalm cxviii. 26, and were sung in the *Great Hallel*. So that I will beg the reader's leave to digress a little in search of this usage, especially as to those words that are now in hand.

I. The *Great Hallel* was the recitation of Psalms cxiii, cxiv, cxv, cxvi, cxvii, cxviii, upon every feast, in every *family* or *brotherhood*, [φρατρία.] The *hymn* that our Saviour with his apostles sung at the close of the Passover was<sup>x</sup> the latter part of this *Hallel*.

II. Every one, indeed, was of right bound to repeat it entirely in his own person. But seeing it was not every one's lot to be so learned or expedite as that came to, there was one to recite it in the stead of all the rest, and they after him made some responsals. This went for a maxim amongst them, השומע בעונה *if he hear, it is as if he responded.* אם ענה ולא שמע *if he hear, though he do not answer, he performs his duty*: the meaning is, if any be so unskilful that he can neither recite himself, nor answer after another that

<sup>t</sup> Luke xix. 13.

<sup>u</sup> Isa. xxii. 14.

<sup>x</sup> Matt. xxvi. 20.



doth recite, let him but hear attentively, and he doth as much as is required from him.

III. There was a twofold way of responding according to the difference of persons reciting. If an elder, or master of a family, or one that could fitly represent the whole congregation, should recite or lead in singing; then the rest repeat no other words after him except ראשי הפרקים *the first clause* of every Psalm; and as to all the remainder, they answered verse by verse *Hallelujah*. For the action of him that represented them, and led up in singing, availed for those that were represented, especially they having testified their consent by answering *Hallelujah*. He was a dunce, indeed, that could not answer so far amongst the rest.

IV. But if there wanted such an elder so well skilled in reading or reciting, that it became necessary for a servant or woman, or some more skilful boy, to lead, [*præcineret*,] then let us hear what they did in that case: “If a servant, or woman, or boy should lead in singing, עונה אחריהן מה שהן *every one in the congregation recites those very words which he had said*: אם היה גרול, *if a more ancient person, or one of greater note, do sing or read, עונה אחריו הללויה, they answer after him ‘Hallelujah.’* Now the reason why the words recited<sup>z</sup> by a servant, woman, or boy should be repeated after them *verbatim*, was this, because such a one was unfit to represent a congregation, and his action could not avail for the rest: so that it behoved every person to recite singly for himself, that he might perform his duty.

V. When they came to the words now in hand, ברוך הַבָּא בְּשֵׁם ה' *blessed be he that cometh in the name of the Lord*, if it be a boy or a servant that is the præcentor, הוא אומר *he saith*, ברוך הבא והן אומרים בשם ה' *he saith, Blessed be he that cometh; and the rest answer, In the name of the Lord*. And this is that for which I have so long ventured upon the reader's patience, that he may observe what is done differently from the rest when this clause is recited. It is cut in two, which is not done in others. And the first words are not repeated after the præcentor, as they are in other clauses. And whether this custom<sup>a</sup> obtained only in families where

<sup>y</sup> Bab. Succoth, fol. 38. 1.

<sup>z</sup> *English folio edit.*, vol. ii. p. 445.

<sup>a</sup> *Leusden's edition*, vol. ii. p. 539.

servants or boys led in singing, we may judge from this following passage :

“They<sup>b</sup> asked R. Chaijam Bar Ba, ‘How doth it appear, that he who heareth and doth not answer performs his duty?’ ‘From this, saith he, דאנן חמין רבנן רברביא *That we see the greatest Rabbins standing in the synagogue,* ואילין אומרין ברוך הבא *and they say, Blessed be he that cometh.* וי”י *and they answer, In the name of the Lord:* and they both perform their duty.’” Midras Tillin leaves these last words וי”י *wholly out.* For so that hath it: “The men of Jerusalem say from within, אנא וי”י השועה נא *Save us now, O Lord, we beseech thee.* The men of Judea say from without, אנא וי”י הצליחה נא *Prosper us now, Lord, we beseech thee.* The men of Jerusalem say from within, ברוך הבא *Blessed be he that cometh:* and the men of Judea say from without, We have blessed you out of the house of the Lord.”

I will not confidently assert that these men had any ill design when they thus mangled this famous clause; but surely there is at least some ground of suspicion that they hardly refer the words to the right object. R. Solomon assuredly doth not. For, “So it ought to be said (saith he) to those that bring their first-fruits, and go up to the feasts.”

1. To *come* is oftentimes the same with them as to *teach*; “If<sup>c</sup> any one shall *come* in his own name, him ye will receive:” i. e. If any one shall *teach*. And so it is frequently in the Jerusalem Talmud, concerning this or the other Rabbin, אתא *he came*, and כר אתא *when he cometh*. Which if it be not to be understood of such a one teaching, I confess I am at a loss what it should mean else.

2. Those doctors did not come and teach in the name of the Lord, but either in their own name, or in the name of some father of the traditions. Hence nothing more familiar with them, than “R. N. in the name of R. N. saith:” as every *leaf*, I may say almost every *line* of their writings witnesses. If, therefore, by cutting short this clause, they would be appropriating to themselves the blessing of the people,

<sup>b</sup> Hieros. Succah, fol. 54. 1.

<sup>c</sup> John v. 43.

whom they had taught to say, *Blessed be he that cometh*, letting that slip, or omitting what follows, *In the name of the Lord*; they do indeed like themselves, cunningly lying at catch, and hunting after fame and vainglory.

Let the reader judge, whether Christ might not look this way in these words. However, I shall not scruple to determine, that they shall never see the Messiah, as to any advantage to themselves, till they have renounced the doctrines of coming in their own name, or in the name of the Fathers of the Traditions, embracing his doctrine, who is come in the name of the Lord. Which whether they shall ever do or no, let him determine who can determine whether that nation shall ever be converted.

#### CHAP. XIV.

VER. 1 : *Σαββάτω φαγεῖν ἄρτον* *To eat bread on the sabbath day.*] The Jews' tables were generally better spread on that day than on any others: and that, as they themselves reckoned, upon the account of religion and piety. I have spoken to this elsewhere: take here a demonstration<sup>d</sup>. “*Rabba Bar Rabh Houna went to the house of Rabba Bar Rabh Nachman. He set before him three measures of rich cake: to whom he, ‘How did you know of my coming?’ The other answered, ‘Is there any thing more valuable to us than the sabbath?’”* The Gloss is; ‘*We do by no means prefer thee before the sabbath: we got these things ready in honour of the sabbath, not knowing any thing of thy coming.*’

“*Rabba<sup>e</sup> Abba bought flesh of thirteen butchers for thirteen staters, ומשלים להן אצינורא דדשא and paid them at the very hinge of the door.*” The Gloss tells us, ‘*That he bought of thirteen butchers, that he might be sure to taste the best: and before they could come that should bring the flesh, he had gotten his money ready for them, and paid them at the very gate, that he might hasten dinner: and all this in honour of the sabbath-day.*’

R. Abhu *היה יתיב אכיתקא דשינא ומושיף נורא sat upon an ivory throne, and yet blew the fire:* that was towards the cooking of his dinner in honour of the sabbath. It

<sup>d</sup> Schabb. fol. 119. 1.

<sup>e</sup> *English folio edition*, vol. ii. p. 446.

ought not to be passed by without observation, that Christ was at such a dinner, and that in the house of a Pharisee, who doubtless was observant enough of all ceremonies of this kind.

Ver. 3: *El ἔξεστι τῷ σαββάτῳ θεραπεύειν; Is it lawful to heal on the sabbath day?*] A Jew will be ready to cavil against the truth of the evangelists upon the occasion of this and such like questions they report from our Saviour. What need had he (will such a one say) to ask this question, when he could not but know that, in danger of life, it was permitted them to do any thing towards the preservation of it. Nay, where there was no imminent danger, they were allowed to apply medicines, plasters, &c.; especially, which I must not omit, *גומרתא נותנין עליה חמץ בפסח* *to apply leaven even in the time of Passover* to a ‘*Gumretha*†,’ some very burning distemper.

This is all true indeed; and this no doubt our Saviour understood well enough: but withal he could not but observe with how ill an eye they looked at him, and would not allow that in him which was lawful in another man. He was always accused for healing on the sabbath day, which whiles he did with a word speaking, he could not violate the sabbath so much as even their own canons permitted him: and wherefore then should they accuse him? In mere hatred to his person and actions. There are two little stories we meet with in places quoted before, which perhaps may serve in some measure to illustrate this matter.

“The grandchild of R. Joshua Ben Levi had some disease in his throat, *אתא דוד ולחש ליה בשמיה דישו בן פנדירא ואינשם* *There came one and mumbled [mussitavit] to him in the name of Jesus the son of Pandira, and he was restored.*” Here we see the virtue and operation of Jesus not so utterly exploded, but they did allow of it.

“When R. Eliezer Ben Damah had been bitten with a serpent, and Jacobus Capharsamensis came in the name of Jesus the son of Pandira to heal him, R. Ismael forbade it.” And so the sick man died.

Ver. 5: *Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, &c.*

† Hieros. Schabb. fol. 14. 4. Avodah Zarah, fol. 40. 4.

‡ Leusden's edition, vol. ii. p. 540.



*Which of you shall have an ass or an ox fallen into a pit, &c.]*

It being an undoubted maxim, "That they must deal mercifully with an Israelite's goods," the doctors in many things dispensed with the sabbath for the preservation of a beast. *אין מילדין את הבחמה בי"ט אבל מסעדין* "They<sup>h</sup> do not play the midwives with a beast that is bringing forth its young on a feast day, but they help it. *כיצד מסעדין* How do they help it? They bear up the young one, that it doth not fall upon the ground: they bring wine, spirt it into the nostrils: they rub the paunch of the dam, so that it will suckle its young."

"A<sup>i</sup> firstling if it fall into a ditch [on a feast day, or the sabbath], let the *Mumcheh*<sup>k</sup> look into it; and if there be any blemish in it, let him take it out and kill it: if not, let him not kill it." He draws it out however, that it might not be lost. And so they deal with other beasts; only the *Mumcheh* is not made use of. )

Ver. 8: *Μὴ κατακλιθῆς εἰς τὴν πρότοκλισίαν* Sit not down in the highest room.] They were ambitious of the 'highest room' in honour of their wisdom. "There<sup>l</sup> were three persons invited to a feast, a prince, a wise man, and an ordinary person: the wise man sat next to the prince. Being asked by the king why he did so; he answered, 'Because I am a wise man.' "Janneus<sup>m</sup> the king" sitting at table with some of the nobles of Persia<sup>n</sup>, Simeon Ben Shetah, that had been invited [*accersitus*], placed himself betwixt the king and queen. Being asked, why so; he answered, 'In the book *בן סירא* of Ben Sirah it was written, *סלסליה ותרוממך ובין נגידים תושיבך* Exalt Wisdom, and she shall exalt thee, and make thee to sit among princes.'"

It is much such advice as this of our Saviour's that is given us in Prov. xxv. 7: upon which place we have this passage: "R. Aquila<sup>o</sup>, in the name of R. Simeon Ben Azzai, thus expounds it: 'Go back from thy place two or three seats, and there sit, that they may say unto thee, Go up higher,' " &c.

<sup>h</sup> Schab. cap. 18. hal.

<sup>i</sup> Bezah, fol. 46. 1.

<sup>k</sup> [Vide Buxtorf Lex. T. & R. sub

*מומחה* col. 1187.]

<sup>l</sup> R. Abuhabh in præfat. ad Ner. 7.

<sup>m</sup> Hieros. Beracoth, fol. 11. 2.

<sup>n</sup> *English folio edit.*, vol. ii. p. 447.

<sup>o</sup> Vajier. Rabb. fol. 164. 4.

Ver. 18: 'Από μιᾶς παραιτεῖσθαι *With one consent to make excuse.*] A very ridiculous, as well as clownish and unmannerly excuse this, if it grew towards night; for it was supper-time. A very unseasonable time to go and see a piece of ground new bought, or to try a yoke of oxen. The substantive, therefore, that should answer to the adjective μιᾶς, I would not seek any otherwhere than as it is included in the word παραιτεῖσθαι; so that the sense of it may be ἤρξαντο ἀπὸ μιᾶς αἰτίας παραιτεῖσθαι, *they began all for one cause to make excuse*, i. e. for one and the same aversation they had to it.

Ver. 23: "Εξελθε· εἰς τὰς ὁδοὺς καὶ φραγμούς· *Go out into the highways and hedges.*] *Into the highways*, that he might bring in אורחַי *the travellers*: but who were those that were among the *hedges*? We have a parallel place, 1 Chron. iv. 23: "These were the potters, יִשְׁבִּי נְטָעִים וַגִּדְרָה in Greek, οἱ κατοικοῦντες ἐν Ἀταίμ καὶ Γαδίρᾳ, *Those that dwell in Ataim and Gadir.* But the Vulgar. *Habitantes in plantationibus et sepibus; dwelling in plantations and hedges.* To the same purpose R. Solomon and Kimchi; "They employed themselves in making pots, in planting, in setting hedges, and making mud walls." The Targumist here is very extravagant: "These are those disciples of the law, for whose sake the world was made; who sit in judgment and stablish the world; and their daughters build up the waste places of the house of Israel with the presence of the Eternal King, in the service of the law, and the intercalation of months," &c.

Ver. 34: 'Εὰν δὲ τὸ ἅλας μωρανθῇ, &c. *But if the salt have lost his savour.*] This hath a very good connection with what went before. Our Saviour had before taught how necessary it was for him that would apply himself to Christ and his religion, to weigh and consider things beforehand, how great and difficult things he must undergo, lest when he hath begun in the undertaking he faint and go back; he apostatize, and become unsavoury salt.

Μωρανθῇ suits very well with the Hebrew word תפל, which both signifies *unsavoury* and a *fool*; הֵיחָל תפל תפל הֵיחָל "Can that which is unsavoury be eaten without salt?"

Thy prophets<sup>q</sup> have seen for thee **שוא ותפל** *vanity and that which is unsavoury*. [*Vain and foolish things*. A. V.] The Greek, *μάταια καὶ ἀπορροσύνην*, *vain things and folly*. **לֹא-נָתַן לֵאלֹהִים תְּפִלָּה** *He gave not that which is unsavoury to God*. The Greek, *οὐκ ἔδωκεν ἀπορροσύνην τῷ Θεῷ*, *he did not give folly to God*, [*nor charged God foolishly*. A. V.]

CHAP. XV<sup>s</sup>.

Ver. 4: *Ἐννενηκονταεννέα*. *Ninety-and-nine*.] This was a very familiar way of numbering and dividing amongst the Jews, viz. betwixt *one* and *ninety*. I have given instances elsewhere<sup>1</sup>, let me in this place add one more: “Of<sup>u</sup> those hundred cries that a woman in travail uttereth, *ninety-and-nine* of them are to death, and only one of them to life.”

Ver. 7: *Οἱ τινες οὐ χρεῖαν ἔχουσι μετανοίας*. *Which need no repentance*.] Here we are to consider the distinction commonly used in the Jewish schools:—

I. All the good, and those that were to be saved at last, they called **צדיקים** *just persons*. [It is opposed to the word **רשעים** *wicked persons*, as we may observe more than once in the first Psalm.] Hence this and the like passage very frequently, **גן עדן לְצַדִּיקִים** *Paradise is for the just*: **גְּנוּזִים לְצַדִּיקִים** *good things laid up for the just*.

Let us by the way play a little with the Gemarists, as they themselves also play with the letters of the alphabet, and amongst the rest especially the letter **צ** [Tsadi] **צדי** *עשוטה*<sup>x</sup> *there is Tsadi that begins a word*, [*Tsadi non finalis*] [or the *crooked צ*], and *Tsadi that ends a word* (or the *straight פ*). What follows from hence? **צדיק כפוף** *There is the just person that is crooked* [or bowed down], and *there is the just person that is erect or straight*. Where the Gloss hath it, “It is necessary that the man that is right and straight should be bowed or humble, and he shall be erect in the world to come.” Aruch acknowledgeth the same Gloss; but he also brings another which seems of his own making; That “there is a just person who is **עניו** *mild or humble*;—but there is also a just person who is not so.”

<sup>q</sup> Lament. ii. 14.<sup>r</sup> Job i. 22.<sup>s</sup> *English folio edit.*, vol. ii. p. 448.<sup>t</sup> *Leusden's edition*, vol. ii. p. 541.<sup>u</sup> *Vajicra Rabb.* fol. 197. 2.<sup>x</sup> *Schabbath*, fol. 104. 1.

Let him tell, if he can, what kind of *just person* that should be that is not mild or humble. But to return to our business.

II. They divide the just into צדיקים those that are *just and no more* [*justos tantum*]: and צדיקים גמורים those that are *perfectly just*. Under the first rank they place those that were not always upright; but having lived a wicked and irreligious life, have at length betaken themselves to repentance and reformation. These they call בעלי תשובה *penitents*. Under the latter rank are they placed who have been always upright and never declined from the right way: these they call צדיקים גמורים *perfectly just*, and מעיקרא חסידים ואנשי מעשה *just from their first original: as also, holy or good men, and men of good works*. Such a one did he account himself, and probably was so esteemed by others, that saith, “Ally these have I kept from my youth.” And such a one might חסידא ההוא *that holy man* be thought, אשר לא עבר חובה מן יומיו *who never committed one trespass all the days of his life*: excepting this one misfortune that befel him, שהקדים תפילין של ראש לתפילין של יד *that<sup>z</sup> once he put on the phylacteries for his forehead before the phylacteries for his arms*. A wondrous fault indeed! And what pity is it that for this one trespass of his life he should lose the title of חסיד גמור *one perfectly holy*. Yet for this dreadful crime is the poor wretch deprived of a solemn interment, and by this was his atonement made.

We meet with this distinction of just persons in *Beracoth*: “R. Abhu<sup>a</sup> saith, In the place where stand בעלי תשובה *the penitents*, there do not stand צדיקים גמורים *the perfectly just*.” This distinction also appeared both in the tongues and persons of those that were dancing in the Temple at the feast of Tabernacles. “Some<sup>b</sup> of them said, ‘Blessed be our youth that have not made our old men ashamed.’ אילו חסידים ואנשי מעשה *These were the holy and men of good works*. Others said, ‘Blessed be our old men who have expiated for our youth.’ אילו בעלי תשובה *These were they who became penitents*.”

This phrase of צדיקים גמורים *perfectly just persons*,

<sup>y</sup> Matt. xix. 20.

<sup>z</sup> Hieros. Chagigah, fol. 77. 4.

<sup>a</sup> Fol. 34. 2.

<sup>b</sup> Succah, fol. 53. 1.



puts me in mind of that of the apostle<sup>c</sup>, πνεύμασι δικαίων τετελειωμένων, *the spirits of just men made perfect*. Where (if I understand aright the scope of the apostle in the argument he is upon) he speaks of *just men* who are still in this life, and shews that the souls and spirits of believers are made perfectly righteous by faith, contrary to what the Jews held, that men were complete in their righteousness by works, even bodily works.

Seeing those whom they accounted *perfectly just* are termed אנשי מעשה *men of works*; so that *perfectly just* and *men of works* were convertible terms, it may not be improbable that<sup>d</sup> the Essenes or Essæi may have their name from מעשה; so that they might be called עשאי, that is, *workers*, and by that be distinguished from the *penitents*. But of that matter I will raise no dispute.

III. Now which of these had the preference, whether perfect righteousness to repentance, or repentance to perfect righteousness, it is not easy to discern at first view, because even amongst themselves there are different opinions about it. We have a disputation in Beracoth, in the place newly cited, in these words<sup>e</sup>: “R. Chaiah Bar Abba saith, R. Jochanan saith, All the prophets did not prophesy, אלא לבעלי תשובה *unless for those that repent*. אבל צדיקים גמורים *As for those that are perfectly just*, eye hath not seen besides thee, O God<sup>f</sup>. But R. Abhu contradicts this: for R. Abhu saith, The penitent do not stand in the place where the perfectly just stand; as it is said<sup>g</sup>, Peace, peace to him that is far off, and to him that is near. לרחוק רישא והדר לקרוב He names *him that is far off first, and then him that is nigh*. But R. Jochanan, Who is he that is far off? He that was far off from transgressing מעיקרא *from his first original*. And who is he that is nigh? He that was next to transgression, but now is afar off from it.”

These passages of the Talmud are quoted by Kimchi upon Isa. lvii. 19; and, out of him, by Drusius upon this place<sup>h</sup>; but as far as I can perceive, very far wide from the mind of Kimchi. For thus Drusius hath it; “R. David Isa. lvii. 19,

<sup>c</sup> Heb. xii. 23.

<sup>d</sup> *English folio edit.*, vol. ii. p. 449.

<sup>e</sup> Fol. 34. 2.

<sup>f</sup> Isaiah lxiv. 4.

<sup>g</sup> Isaiah lvii. 19.

<sup>h</sup> *Leusden's edition*, vol. ii. p. 542.

Hoc in loco, &c. "In this place *the penitent* is said to be *far off*, and *the just* to be *nigh*, according to the ancients: but he that is *far off* is preferred; whence they say, The *penitents* are better than *the perfectly just*." As if this obtained amongst them all as a rule or maxim; when indeed the words of Kimchi are these: "*He that is far off*, that is, he that is far off from Jerusalem, and *he that is near*, that is, he that is near to Jerusalem. But there is a dispute in the words of our Rabbins about this matter. ומקצתם פירשו בהפך זה and some of them interpret it otherwise; for they expound *him that is afar off*, as to be understood of the *penitent*, and *him that is near*, as meaning *the just*: from whence they teach and say, That *the penitent* are better than those that are *perfectly just*."

Some, indeed, that do so expound it, say, that those that are *penitent* are to be preferred before those that are the *perfectly just*, but this was not the common and received opinion of all. Nay, the more general opinion gave so great a preference to *perfect righteousness*, that *repentance* was not to be compared with it. Hence that of R. Joehanan, approved of by R. Chaijah the great Rabbin, that those good and comfortable things concerning which the prophets do mention in their prophecies, belong only to those who were sometimes wicked men but afterward came unto *repentance*; but they were far greater things that were laid up for *perfectly just persons*,—things which had never been revealed to the prophets, nor no prophetic eye ever saw, but God only; things which were indeed of a higher nature than that they could be made known to men; for so the Gloss explaineth those words of theirs.

In this, indeed, they attribute some peculiar excellency to the *penitent*; in that, although they had tasted the sweets of sin, yet they had abandoned it, and got out of the snare: which it might have been a question whether those that are *perfectly just* would have done if they had tasted and experienced the same. But still they esteemed it much nobler never to have been stained with the pollutions of sin, always to have been *just*, and never otherwise than good. Nor is it seldom that we meet with some in the Talmudists making their own *perfection* the subject of their boast, glorying that they have never done any enormous thing throughout their

whole life; placing those whom they called *זְהִידִים* *holy* or *good* men, who were also the same with *צְדִיקִים גְּמוּרִים* *perfectly just*, placing them (I say) in the highest form of *just persons*.

IV. After all this, therefore, judge whether Christ spoke simply or directly of any such persons (as if there were really any such) that could *need no repentance*; or rather, whether he did not at that time utter himself according to the common conceptions that nation had about some *perfectly just persons*, which he himself opposed. And this seems so much the more likely by how much he saith, “I say unto you,” as if he set himself against that common conceit of theirs: and that example he brings of a certain person that *needed no repentance*, viz., the prodigal’s brother, savours rather of the Jewish doctrine than that he supposed any one in this world perfectly just.

Ver. 8: Γυνή ἄπτει λύχνον. *A woman lighteth a candle.*] There is a parable not much unlike this in *Midras Schiri*. “R. Phineas Ben Jair expoundeth. If thou seek wisdom as silver, that is, if thou seek the things of the law as hidden treasures——A parable. It is like a man *אם מאבד סלע* *or* *או בילרין בתוך ביתו הוא מרליק כמה נרות כמה פתילות* *who if he<sup>k</sup> lose a shekel or ornament<sup>1</sup> in his house, he lighteth some candles, some torches, till he find it.* If it be thus for the things of this world, how much more may it be for the things of the world to come!”

Ver. 11: Ἀνθρώπος τις εἶχε δύο υἱούς. *A certain man had two sons.*] It is no new thing so to apply this parable, as if the elder son denoted the Jew, and the younger the Gentile. And, indeed, the elder son doth suit well enough with the Jew in this, that he boasts so much of his obedience, “I have not transgressed at any time thy commandment.” as also, that he is so much against the entertainment of his brother, now a penitent. Nothing can be more grievous to the Jews than the reception of the Gentiles.

Ver. 13: Διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως. *He wasted his substance with riotous living.*] Ought not this prodigal to be looked upon as that *סוֹרֵר וּמְבֹרָה בֶּן* *stubborn and*

<sup>i</sup> Fol. 3. [col.] 2.

<sup>1</sup> [See Buxtorf Lex. T & R. sub v.

<sup>k</sup> *English folio edit.*, vol. ii. p. 450. *בילרין* col. 3 14.]

*rebellious son* mentioned Deut. xxi. 18? By no means, if we take the judgment of the Sanhedrim itself. For, according to the character that is given of a stubborn and rebellious son in *Sanhedrim*, cap. 8, where there is a set discourse upon that subject, there can hardly be such a one found in nature as he is there described. Unless he steal from his father and his mother, he is not such a son; unless he eat *תרשימר בשר* half a pound of flesh, and drink half a log of wine, he is not such a son. If his father or mother be lame or blind, he is not such a son, &c. Half a pound of flesh! It is told of Maximin, that "he drank frequently in one day a Capitoline bottle [*amphoram*] of wine, and ate forty pounds of flesh; or, as Cordus saith, threescore<sup>1</sup>."

## CHAP. XVI.

Ver. 1: Ὅς εἶχεν οἰκονόμον. *Which had a steward.*] This parable seems to have relation to the custom of letting out grounds, which we find discoursed of, *Demai*, cap. 6, where it is supposed a ground is let by its owner to some tenant upon this condition, that he pay half, or one third or fourth part of the products of the ground, according as is agreed betwixt them as to the proportion and quantity. So, also, he supposes an olive-yard let out upon such kind of conditions. And there it is disputed about the payment<sup>m</sup> of the tithes, in what manner it should be compounded between the owner and him that occupies the ground.

Οἰκονόμος with Kimchi is פקיד *pakidh*<sup>n</sup>, where he hath a parable not much unlike this: "The world (saith he) is like unto a house built; the heaven is the covering of the house; the stars are the candles in the house; the fruits of the earth are like a table spread in the house; the owner of the house, and he indeed that built it, is the holy blessed God. Man in the world is כֹּמֵר פקיד, *as it were the οἰκονόμος, steward* of the house, into whose hands his lord hath delivered all his riches, if he behave himself well, he will find favour in the eyes of his lord; if ill, יעברנו מן פקידתו *he will remove him from his stewardship.*"

Ver. 3: Σκᾶπτειν οὐκ ἰσχύω, ἐπαυτεῖν ἀλσχύνομαι. *I cannot*

<sup>1</sup> Jul. Capitolin. in Maximino. <sup>m</sup> Leusden's edition, vol. ii. p. 543.

<sup>n</sup> Isa. xl.



*dig, to beg I am ashamed.*] Is there not some third thing betwixt *digging* and *begging*? The distinction betwixt אֲרָמִיָּם and מְעַלְיָן artificers and labourers, mentioned in *Bava Mezia*°, hath place here. This steward, having conversed only with husbandmen, must be supposed skilled<sup>p</sup> in no other handicraft; but that if he should be forced to seek a livelihood, he must be necessitated to apply himself to *digging* in the vineyards, or fields, or olive-yards.

Ver. 6: Δέξαι σου τὸ γράμμα, &c. *Take thy bill, &c.*] That is, “Take from me שְׂמִרָךְ *the scroll* [schedulam] of thy contract, which thou deliveredst to me; and make a new one, of fifty measures only, that are owing by thee.” But it seems a great inequality, that he should abate one fifty in a hundred measures of oil, and the other but twenty out of a hundred measures of wheat; unless the measures of wheat exceeded the measure of oil ten times: so that when there were twenty cori of wheat abated the debtor, there were abated to him two hundred baths or ephahs.

Ver. 9: Ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας. *Of the mammon of unrighteousness.*] I. Were I very well assured that our Saviour in this passage meant riches well gotten, and alms to be bestowed thence, I would not render it *mammon of unrighteousness*, but *hurtful mammon*. For ἀδικεῖν signifies to *hurt*, as well as to *deal unjustly*: μὴ ἂδικήσατε τὴν γῆν. Vulg.; nolite nocere terræ; *hurt not the earth*. And so riches, even well got, may be said to be μαμωνᾶ ἀδικίας, *hurtful mammon*; because it frequently proves *noxious* to the owner. It is the lawyers’ term, נֹק מַמּוֹן *the damage of mammon* (Maimonides hath a treatise with that title נֹקֵי מַמּוֹן), that is, when any person doth any way *hurt* or *damnify* another’s estate. And in reality, and on the contrary, נֹק מַמּוֹן *hurtful mammon*, i. e. when riches turn to the *hurt* and *mischief* of the owner. And if I thought our Saviour here speaks of riches honestly gotten, I would suppose he might use this very word נֹק, only that the phrase of נֹק מַמּוֹן is not so usual amongst the Jews as נֹק מַמּוֹן.

II. Or perhaps he might call it *mammon of unrighteousness*, in opposition to *mammon צְדִיקָה of righteousness*, i. e. of *mercy*,

° Cap. 6, 7.

<sup>p</sup> *English folio edition*, vol. ii. p. 451.

<sup>q</sup> Rev. vii. 3. See also Rev. xi. 5; Luke x. 19.

or *almsgiving*: for by that word צדיקה *righteousness*, the Jews usually expressed *charity* or *almsgiving*, as every one that hath dipped into that language knows very well. And then his meaning might be, *make to yourselves friends of the mammon of unrighteousness*, i. e. of those riches which you have not yet laid out in צדיקה *righteousness*, or *almsgiving*. But it is beyond my understanding to think what one word he could express ἀδικίαν by in this sense.

III. I see no reason, therefore, why we may not, nay, why, indeed, it is not necessary to, understand the words precisely of *riches ill gotten*. For,

1. So the application of the parable falls in directly with the parable itself: "That steward gained to himself friends by ill-gotten goods; so do ye: make to yourselves friends of the wealth you have not well got."

*Object*. But far be it from our Saviour to exhort or encourage any to get riches unjustly, or to stir them up to give alms out of what they have dishonestly acquired. *Nemo non fatebitur*, saith Heinsius; "*No man but will confess our Lord meant nothing less than that any one should make friends to himself of riches unjustly gained.*" Yet, for all this, I must acknowledge myself not so very well satisfied in this matter.

2. Let us but a little consider by what words in the Syriac our Saviour might express μαμωνᾶ ἀδικίας, especially if he spoke in the vulgar language. It was a common phrase, ממוֹן דשקר *mammon of falsity*, or *false mammon*; at least if the Targumists speak in the vulgar idiom of that nation, which none will deny. It is said of Samuel's sons, that "they did not walk in his ways ממוֹן דשקר *but turned after 'false mammon'*." "He destroys his own house, מנוש ממוֹן דשקר *whoso heaps up to himself the 'mammon of falsehoods.'*" "Whoever walks in justice, and speaketh right things, ומתרחיק מממוֹן דשקר *and separates himself from 'the mammon of iniquity.'*" "To shed blood and to destroy souls, לקבלא ממוֹן דשקר *that they may gain 'mammon of falsehood.'*"

There needs no commentator to shew what the Targumists

<sup>r</sup> 1 Sam. viii. 3.

<sup>s</sup> Prov. xv. 27.

<sup>t</sup> Isa. xxxiii. 15.

<sup>u</sup> Ezek. xxii. 27.

mean by *mammon of falsehood*, or *mammon of unrighteousness*. They themselves explain it, when they render it sometimes by מִמּוֹן אֲוִנְסִיָּא *mammon of violence*<sup>x</sup>; sometimes by מִמּוֹן דְּרַשְׁעָא *mammon of wickedness*<sup>y</sup>. Kimchi<sup>z</sup>, by מִמּוֹן שֶׁל גִּזְלָא *mammon of rapine*, upon Isa. xxxiii.

By the way, I cannot but observe, that that expression, Hosea v. 11, אַחֲרֵי צִוִּי *after the commandment*, i. e. of Jeroboam or Omri, is rendered by the Targumists בתֵּר מִמּוֹן דְּשִׁקְרָא *after the mammon of falsehood*. Where also see the Greek and Vulgar.

Seeing it appears therefore that μαμωνᾶ ἀδικίας, the *mammon of unrighteousness*, is the same in the Greek with מִמּוֹן דְּשִׁקְרָא in the Targumists, who speak in the common language of that nation, there is no reason why it should not be taken here in the very same sense. Think but what word our Saviour would use to express ἀδικίας by, and then think<sup>a</sup>, if there can be any word more probable than that which was so well known, and so commonly in use in that nation. The Syriac hath it עֵוְלָא, which doth not in the least diminish the sense of the other. Indeed the word ἀδικος, in this place, is softened by some, that it should denote no further than *false*, as not true and substantial: so that the μαμωνᾶ ἀδικίας should signify *deceitful mammon*, not opposing *riches well got* to those that are *ill got*, but opposing *earthly riches* to *spiritual*: which rendering of the word took its rise from hence especially, that it looked ill and unseemly, that Christ should persuade any to make to themselves friends by giving alms out of an ill-gotten estate: not to mention that, ver. 11, ἄδικος, *unrighteous mammon*, is opposed τῷ ἀληθινῷ, to *true riches*.

III. It is not to be doubted but that the disciples of Christ did sufficiently abhor the acquiring of riches by fraud and rapine: but can we absolve all of them from the guilt of it before their conversion? particularly Matthew the publican? And is it so very unseemly for our Saviour to admonish them to *make themselves friends by restitution*, and a pious distribution of those goods they may have *unjustly gathered* before their conversion? The discourse is about *restitution*, and not *giving of alms*.

<sup>x</sup> Ezek. xxii. 13.

<sup>y</sup> Hab. ii. 9.

<sup>z</sup> *Leusden's edition*, vol. ii. p. 544.

<sup>a</sup> *English folio edit.*, vol. ii. p. 452.



IV. It is a continued discourse in this place with that in the foregoing chapter, only that he does more particularly apply himself to his disciples, ver. 1, "Ἐλεγε δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, *He said unto his disciples*; where the particle καὶ, *and*, joins what is discoursed here with what went before. Now who were his disciples? not the twelve apostles only, nor the seventy disciples only: but πάντες οἱ τελῶναι καὶ οἱ ἁμαρτωλοὶ, chap. xv. 1, *all the publicans and sinners* that came to hear him. For we needs must suppose them in the number of disciples, if we consider the distinction of the congregation then present, being made between scribes and Pharisees, and those that came to him with a good mind to hear: besides that we may observe how Christ entertains them, converseth with them, and pleads for them in the parable of the foregoing chapter. Which plea and apology for them against the scribes and Pharisees being finished, he turns his discourse to them themselves, and under the parable of an Unjust Steward, instructs them how they may *make to themselves friends* of the wealth they had unjustly gained, as he had done. And, indeed, what could have been more seasonably urged before the unjust and covetous Pharisees, than to stir up his followers, that, if they had acquired any unrighteous gains before their conversion, they would now honestly restore them, piously distribute them, that so they may make themselves friends of them, as the Unjust Steward had done?

And for a comment upon this doctrine, let us take the instance of Zacchæus, chap. xix. If Christ, while entertained in his house, had said to him what he said to his disciples here, "Zacchæus, make to thyself friends of the *mammon of unrighteousness*; would Zacchæus himself, or those that stood by, have understood him any otherwise, than that he should make friends to himself of that wealth he had gotten dishonestly? And why they may not be so understood here, I profess I know not; especially when he discourses amongst those disciples that had been publicans and sinners; and scarce any of them, for aught we know, but before his conversion had been unjust and unrighteous enough.

Ποίησατε ἑαυτοῖς φίλους· *Make to yourselves friends.*] Were it so, that, by the *mammon of unrighteousness* could be under-



stood an estate honestly got, and the discourse were about giving of alms, yet would I hardly suppose *the poor* to be those *friends* here mentioned, but God and Christ<sup>b</sup>. For who else were capable of *receiving them into everlasting habitations*? As for the poor (upon whom these alms are bestowed) doing this, as some have imagined, is mere dream, and deserves to be laughed at rather than discussed.

In *Bava Kama*<sup>c</sup> we have a discourse about restitution of goods ill gotten; and amongst other things there is this passage: “The Rabbins deliver; *הגולנין ומלוי בריבית those that live upon violence (or thieves), and usurers*, if they make restitution, their restitution is not received.” And a little after, *קשה רועין והגבאין והמוכסין תשובתן קשה for shepherds, exactors, and publicans, restitution is difficult*. (The Gloss is, Because they have wronged so many, that they know not to whom to restore their own.) *והמזירין למכירין but they do make restitution to those who know their own goods*, that were purloined from them. They say true, They do make restitution: but others do not receive it of them. To what end then do they make restitution? *לצאת ידי שמים, that they may perform their duty towards God*.

Upon what nicety it was that they would not allow those to restitution, from whom the goods had been purloined, I will not stand to inquire. It was necessary, however, that restitution should be made; that that which was due and owing to God might be performed; that is, they might not retain in their hands any ill-gotten goods, but devote them to some good use; and, accordingly, those things that were restored, (if the owners could not know them again,) were dedicated to public use, viz. *לצורכי ציבור to the use of<sup>d</sup> the synagogue*: and so they made God their friend, of the *μαμωνᾶ ἀδικίας, goods that they had gained by dishonesty and unrighteousness*.

Ver. 11<sup>e</sup>: *Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ, &c. If ye have not been faithful in the unrighteous mammon, &c.*] The Vulgar, *Si in iniquo mammona fideles non fuistis; If ye have not been faithful in the unjust mammon*: it is not ill rendered. But can any one be faithful in the unrighteous mammon? As to

<sup>b</sup> Vid. Matt. xxv. 35, &c.

<sup>c</sup> Fol. 94. 2.

<sup>d</sup> *English folio edit.*, vol. ii. p. 453.

<sup>e</sup> *Leusden's edit.*, vol. ii. p. 545.

that, let us judge from the example of Zaccheus: although he was not faithful in scraping together any thing unjustly, yet was he eminently faithful in so piously distributing it.

Ver. 12: Εἰ ἐν τῷ ἄλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, &c. [*If ye have not been faithful in that which was another man's, &c.*] To apply τὸ ἄλλότριον, *another man's*, to that wealth which is given us by God, is something harsh and obscure; but to apply it to the riches of other men, makes the sense a little more easy: "If ye have been unjust in purloining the goods of other men, and will still as unjustly keep them back, what reason have you to think that others will not deal as unjustly with you, and keep back even what is yours?"

Ver. 16: Καὶ πᾶς εἰς αὐτὴν βιάζεται. *And every one presseth into it.*] These words may be varied into a sense plainly contrary; so far that they may either denote the *entertainment* or the *persecution* of the gospel. *Quivis in illud vi perrumpit*, saith Beza: *Every one breaketh into it by force*; which points at the former sense of these words. Vulg. *Quivis in illud vim facit: Every one commits violence upon it*: which points to the latter. I have admitted of the former, as that which is the most received sense of that passage in Matt. xi. 12: but the latter seems more agreeable in this place, if you will suppose a continued discourse in our Saviour from ver. 15, and that one verse depends upon another. They do indeed seem independent, and incoherent one with another; and yet there is no reason why we may not suppose a connexion, though at the first view it is not so perspicuous. We may observe the manner of the schools in this very difficulty. In both the Talmuds, what frequent transitions are there infinitely obscure and inextricable at first sight, and seemingly of no kind of coherence; which yet the expositors have made very plain and perspicuous, very coherent with one another.

I would therefore join and continue the discourse in some such way as this: "You *laugh me to scorn*<sup>f</sup>, and have my doctrine in derision, boasting yourselves above the sphere of it, as if nothing I said belonged at all to you. Nor do I wonder at it; for whereas the Law and the Prophets were until John, yet did you deal no otherwise with them, but changed and wrested them at your pleasure by your tradi-

<sup>f</sup> Ἐξεμυκτήριζον αὐτόν, v. 14.

tions and the false glosses ye have put upon them. And when with John Baptist the kingdom of heaven arose and made its entry among you, πᾶς εἰς αὐτὴν βιάζεται, *every one useth violence and hostility against it*, by contradiction, persecution, and laughing it to scorn. And yet, though you by your foolish traditions have made even the whole law void and of none effect, it is easier certainly for heaven and earth to pass away, than that one tittle of the law should fail. Take but an instance in the first and most ancient precept of the law, 'The man shall cleave unto his wife;' which you, by your traditions and arbitrary divorces, have reduced to nothing; but that still remains, and will remain for ever, in its full force and virtue; and he that puts away his wife (according to the licentiousness of your divorces) and marrieth another, committeth adultery."

Ver. 19<sup>s</sup>: "Ἀνθρωπος δέ τις ἦν πλούσιος. *There was a certain rich man.*] Whoever believes this not to be a parable, but a true story, let him believe also those little friars [*fratricellis*], whose trade it is to shew the monuments at Jerusalem to pilgrims, and point exactly to the place where the house of the 'rich glutton' stood. Most accurate keepers of antiquity indeed! who, after so many hundreds of years, such overthrows of Jerusalem, such devastations and changes, can rake out of the rubbish the place of so private a house, and such a one too as never had any being, but merely in parable. And that it was a parable, not only the consent of all expositors may assure us, but the thing itself speaks it.

The main scope and design of it seems this, to hint the destruction of the unbelieving Jews, who, though they had Moses and the Prophets, did not believe them, nay, would not believe, though one (even Jesus) arose from the dead. For that conclusion of the parable<sup>h</sup> abundantly evidenceth what it aimed at: "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

Ver. 20: Λάζαρος. *Lazarus.*] I. We shew in our notes upon St. John xi. 1, in several instances, that the word לעזר *Lazar* is by contraction used by the Talmudists for אלעזר



*Eleazar*. The author of *Juchasin*<sup>i</sup> attests it: בירושלמי לכל ר' אלעזר כותב בלא אלה ר' לעזר in the *Jerusalem Talmud* every *R. Eleazar* is written without an *Aleph*, *R. Lazar*.

II. In *Midras Coheleth*<sup>k</sup> there is a certain beggar called *Diglus Patragus*, or *Petargus*: מכנין תשש *poor, infirm, naked, and famished*. But there could hardly be invented a more convenient name for a poor beggar than *Lazar*, which signifies *the help of God*, when he stands in so much need of the help of men.

But<sup>l</sup> perhaps there may be something more aimed at in the name: for since the discourse is concerning Abraham and Lazarus, who would not call to mind Abraham and Eliezer his servant<sup>m</sup>, one born at Damascus, a Gentile by birth, and sometime in *posse* [*in potentia*] the heir of Abraham; but shut out of the inheritance by the birth of Isaac, yet restored here into Abraham's bosom? Which I leave to the judgment of the reader, whether it might not hint the calling of the Gentiles into the faith of Abraham.

The Gemarists make Eliezer to accompany his master even in the cave of Machpelah: "R. Baanah<sup>n</sup> painted the sepulchres: when he came to Abraham's cave, he found Eliezer standing at the mouth of it. He saith unto him, 'What is Abraham doing?' To whom he, באני בכפנה דשרה *He lieth in the embraces of Sarah*. Then said Baanah, 'Go and tell him that Baanah is at the door,' " &c.

Ἑλκωμένος *Full of sores*.] In the Hebrew language, מוכה *stricken with ulcers*. Sometimes גופו מלא שחין *his body full of ulcers*, as in this story: "They<sup>o</sup> tell of Nahum Gamzu, that he was blind, lame of both hands and of both feet, וכל גופו מלא שחין *and in all his body full of sores*. He was thrown into a ruinous house, the feet of his bed being put into basins full of water, that the ants might not creep upon him. His disciples ask him, 'Rabbi, how hath this mischief befallen thee, when as thou art a just man?' " He gives the reason himself; viz. Because he deferred to give something to a poor man that begged of him. We

<sup>i</sup> Fol. 81. 1.

<sup>k</sup> Fol. 98. 2.

<sup>l</sup> *Leusden's edition*, vol. ii. p. 546.

<sup>m</sup> Gen. xv.

<sup>n</sup> Bava Bathra, fol. 58. 1.

<sup>o</sup> Taanith, fol. 21. 1.



have the same story in *Hieros Peak*<sup>p</sup>, where it were worth the while to take notice how they vary in the telling it.

Ver. 22 : Καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων. *He was carried by the angels.*] The Rabbins have an invention that there are three bands of *angels* attend the death of wicked men, proclaiming, “There is no peace, saith the Lord, unto the wicked.” But what conceptions they have of *angels* being present at the death of good men, let us judge from this following passage :

“The<sup>r</sup> men of Tsippor said, ‘Whoever tells us that Rabbi [Judah] is dead, we will kill him.’ Bar Kaphra, looking upon them with his head veiled with a hood, said unto them, ‘Holy men and <sup>s</sup> *angels* took hold of the tables of the covenant, and the hand of the *angels* prevailed ; so that they took away the tables.’ They said unto him, ‘Is Rabbi dead then?’” The meaning of this parabolizer was this ; Holy men would fain have detained R. Judah still in the land of the living, but the *angels* took him away.

Εἰς τὸν κόλπον τοῦ Ἀβραάμ. *Into Abraham’s bosom.*] So ver. 23, in the plural number, ἐν τοῖς κόλποις, which doth not alter the sense, but strengthens it. The Jewish schools dispose of the souls of Jews under a threefold *phrase*, I can hardly say under a threefold *state* :—

I. בגן עדן *In the garden of Eden, or Paradise.* Amongst those many instances that might be alleged, even to nauseousness, let us take one wherein this very Abraham is named :

“‘He<sup>t</sup> shall be as a tree planted by the rivers of waters.’ This is Abraham, whom God took and planted in the land of Israel ; or, whom God took and planted בגן עדן *in Paradise.*” Take one instance more of one of equal fame and piety, and that was Moses : “When<sup>u</sup> our master Moses departed לגן עדן *into Paradise*, he said unto Joshua, ‘If thou hast any doubt upon thee about any thing, inquire now of me concerning it.’”

II. תחת כסא הכבוד *Under the throne of glory.* We have a long story in *Avoth* R. Nathan<sup>x</sup> of the angel of death being

<sup>p</sup> Fol. 21. 2.

<sup>q</sup> Bemidb. Rabb. fol. 245. 4.

<sup>r</sup> Hieros. Kilaim, fol. 32. 3.

<sup>s</sup> *English folio edit.*, vol. ii. p. 455.

<sup>t</sup> Midras Tillin, fol. 3. 1.

<sup>u</sup> Temurah, fol. 116. 1.    <sup>x</sup> Cap. 10.

sent by God to take away the soul of Moses ; which when he could not do, “ God taketh hold of him himself, *יגנוזה תחת כסא הכבוד* and treasureth him up under the throne of glory.” And a little after ; “ Nor is Moses’s soul only placed under the throne of glory ; but the souls of other just persons also are repositied under the throne of glory.”

Moses, in the words quoted before, is in Paradise ; in these words, he is *under the throne of glory*. In another place<sup>γ</sup>, “ he is in heaven ministering before God.” So that under different phrases is the same thing expressed ; and this, however, is made evident, that there *גן עדן* the garden of Eden was not to be understood of an earthly, but a heavenly paradise. That in Rev. vi. 9, of ‘souls crying under the altar,’ comes pretty near this phrase, of being placed *under the throne of glory*. For the Jews conceived of the altar as the throne of the Divine Majesty ; and for that reason the court of the Sanhedrim was placed so near the altar, that they might be filled with the reverence of the Divine Majesty so near them, while they were giving judgment. Only, whereas there is mention of the souls of the martyrs that had poured out their blood for God, it is an allusion to the blood of the sacrifices that were wont to be poured out at the foot of the altar.

III. *בוזקו של אברהם* In Abraham’s bosom : which if you would know what it is, you need seek no further than the Rhemists, our countrymen (with grief be it spoken), if you will believe them ; for they upon this place have this passage : “The bosom of Abraham is the restingplace of all them that died in perfect state of grace before Christ’s time ; heaven, before, being shut from men. It is called in Zachary a lake without water, and sometimes a prison, but most commonly of the divines *Limbus patrum* ; for that it is thought to have been the *higher part* or *brim* of hell,” &c.

If our Saviour had been the first author of this phrase, then might it have been tolerable to have looked for the meaning of it amongst Christian expositors ; but seeing it is a scheme of speech so familiar amongst the Jews, and our Saviour spoke no other than in the known and vulgar dialect

of that nation, the meaning must be fetched thence, not from any Greek or Roman lexicon. That which we are to inquire after is, how it was understood by the auditory then present : and I may lay any wager that the Jews, when they heard *Abraham's bosom* mentioned, did think of nothing less than that kind of *limbo* which we have here described. What ! Abraham, Isaac, Jacob, Moses, &c., in a lake without water, in prison, on *the very brim of hell* ! Is this to be בגן עדן *in paradise* ? is this to be תחת כסא הכבוד *under the throne of glory* ? And was Lazarus carried *thither* by angels when he was carried into *Abraham's bosom* ?

We meet with a phrase amongst the Talmudists ; *Kiddushin*, fol. 72 : it is quoted also from *Juchasin*, fol. 75. 2. Let us borrow a little patience of the reader, to transcribe the whole passage :

“ Rabbi [Judah] saith to Levi, הראני פרסיים *Represent the Persians to me by some similitude*. He saith, ‘ They are like to the host of the house of David.’ הראני חברין *represent to me the Iberians*. They are like למלאכי חבלה *to the angels of destruction*. Represent to me the Ismaelites. לשעירים של בית הנסא *They are like the devils of the stinking pit*. Represent to me the disciples of the wise, that are in Babylon. They are like to ministering angels. כי הוה ניהא נפשיה דר *When R. [Judah] died*, he said, חומניא אינא בבבל *Hæmnia is in Babylon*, and consists of Ammonites wholly. מסגריא אינא בבבל *Mesgaria is in Babylon*, and wholly consists of spurious people. בירקה *Birkah is in Babylon*, where two men interchange their wives. ברתיא דסטיא אינא בבבל *Birtha Sataia is in Babylon*, and at this day they depart from God. אכרא דאגמא אינא בבבל *Acra of Agma is in Babylon*. אדא בר אהבה יש בה *Ada Bar Ahava is there*. היום יושב בחיקו של אברהם *This<sup>z</sup> day he sits in Abraham's bosom*. היום נולד רב יהודה בבבל *This day is Rabh Judah born in Babylon*.”

Expositors are not well agreed, neither by whom, nor indeed concerning whom, those words are spoken, *This day he sits ‘ in the bosom of Abraham.’* And for that reason have I transcribed the whole period, that the reader may spend his

<sup>z</sup> *English folio edition*, vol. ii. p. 456.



judgment amongst them. The author of *Juchasin* thinks they may be the words of Adah Bar Ahavah spoken concerning Rabbi Judah. Another Gloss saith, They are spoken of Adah Bar Ahavah himself. Let us hear them both: "The<sup>a</sup> day that Rabbi died, Rabh Adah Bar Ahavah said, by way of prophecy, This day doth he sit in *Abraham's bosom*." "There<sup>b</sup> are those indeed that expound, This day doth he sit in *Abraham's bosom*, thus; that is, This day he died. Which if it be to be understood of Adah Bar Ahavah, the times do not suit. It seems to be understood therefore, This day he sits in *Abraham's bosom*: that is, This day is Adah Bar Ahavah circumcised, and entered into the covenant of Abraham."

But the reader may plainly see, having read out the whole period, that these words were spoken neither *by* Adah nor *of* him, but by Levi, of whom we have some mention in the beginning of this passage, and spoken concerning Rabbi Judah that was now dead. It is Levi also that saith, that in his room, on that very selfsame day, was Rabh Judah born in Babylon, according to the common adage of their schools, which immediately follows; "A just man never dies, till there be born in his room one like him." So saith R. Meir; "When R. Akibah died, Rabbi [Judah] was born: when Rabbi Judah died, Rabh Judah was born: when Rabh Judah died, Rabba was born: when Rabba died, Rabh Isai was born."

We have here, therefore, if we will make up the story out of both Talmuds, another not very unlike this of ours. In the Jerusalem Talmud, Rabbi Judah is conveyed by angels; in the Babylonian, he is placed in *Abraham's bosom*: neither would the Glosser have doubted in the least either of the thing, or of the way of expressing it, so as to have fled to any new exposition, had he not mistook the person concerning whom these words were uttered. He supposeth them spoken of Adah Bar Ahavah (wherein he is deceived): and because the times do not fall in right, if they were to be understood of his death, he therefore frames a new interpretation of his own, whiles, in the mean time, he acknowledgeth that others expound it otherwise.

<sup>a</sup> Juchasin.

<sup>b</sup> Gloss.



We may find out, therefore, the meaning of the phrase according to the common interpretation, by observing, first, that it was universally believed amongst the Jews, that pure and holy souls, when they left this body, went into happiness, to *Abraham*. Our Saviour speaks according to the received opinion of that nation in this affair, when he saith, “Many shall come<sup>c</sup> from the east and from the west, and shall sit down with *Abraham*.”

Give me leave to transcribe a story a little more largely than usual: “There<sup>d</sup> was a woman the mother of seven martyrs (so we find it also 2 Mace. vii.) When six of her sons were slain, and the youngest brought out in order to it, though but a child of two years and a half old, “the mother saith to Cæsar, בְּחַיִּי רֹאשְׁךָ, ‘*By the life of thy head, I beseech thee, O Cæsar, let me embrace and kiss my child.*’ This being permitted her, she plucked out her breasts and gave it suck. Then she; ‘By the life of thy head, I entreat thee, O Cæsar, that thou wouldest first kill me and then the child.’ Cæsar answered, ‘I will not yield to thee in this matter, for it is written in your own law, The heifer or sheep, with its young one, thou shalt not kill on the same day.’ To whom she; שׁוֹטֵה שְׁבַע עוֹלָם ‘*O thou foolishhest of all mortals, hast thou performed all the commands, that this only is wanting?*’ He forthwith commands that the child should be killed. The mother running into the embraces of her little son, kissed him and said, בְּנִי לֵךְ אֶצֶל אֲבִירָם אָבִיךָ, ‘*Go thou, O my son, to Abraham thy father, and tell him, Thus saith my mother, Do not thou boast, saying, I built an altar, and offered my son Isaac: for my mother hath built seven altars, and offered seven sons in one day,*’” &c.

This woman, questionless, did not doubt of the innocence and purity of the soul of this child, nor of its future happiness, (for we will suppose the truth of the story;) which happiness she expresseth sufficiently by this, that her son was going to his father *Abraham*. There are several other things to the same purpose and of the same mould, that might be produced, but let this suffice in this place: however, see notes upon ver. 24.

Now what this *being in Abraham’s bosom* may signify

<sup>c</sup> *Leusden’s edition*, vol. ii. p. 548.

<sup>d</sup> *Midras Echah*, fol. 68. 1.

amongst the Jews, we may gather from what is spoken of the manners and the death of this R. Judah; concerning whom it is said, *היום יושב בחיקו של אברהם* *This day he sits in Abraham's bosom*<sup>c</sup>. "Rabbi Judah had the toothache thirteen years; and in all that time there was not an abortive woman throughout the whole land of Israel." For to him it is that they apply those words of the prophet, "Hef was a man of sorrows, and hath borne our griefs." And for these very pains of his, some had almost persuaded themselves that he was the Messiah. At length this toothache was relieved by Elias, appearing in the likeness of R. Chaijah Rubbah, who, by touching his tooth, cured him. When he died, and was to be buried on the evening of the sabbath<sup>s</sup>, there were eighteen synagogues accompanied him to his grave. "Miracles were done; the day did not decline, till every one was got home before the entrance of the sabbath." *Bath Kol* pronounced happiness for all those that wept for him, excepting one by name; which one when he knew himself excepted, threw himself headlong from the roof of the house, and so died, &c. But to add no more, for his incomparable learning and piety he was called R. Judah *דקוש* *the holy*. And whither would the Jew think such a one would go when he went out of this world? Who amongst them, when it was said of him that was *in Abraham's bosom*, would not without all scruple and hesitancy understand it, that he was *in the very embraces of Abraham*, (as they were wont at table one to lie in the other's bosom,) in the exquisite delights and perfect felicities of *paradise*? not in 'a lake without water,' 'a prison,' 'the very brink of hell.'

Ver. 23: *Ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον* *He seeth Abraham afar off, and Lazarus.*] Instead of commentary, take another parable: "There<sup>h</sup> are wicked men that are coupled together in this world. But one of them repents before death; the other doth not: so the one is found standing in the assembly of the just; the other in the assembly of the wicked. The one seeth the other, [this agrees with the passage now before us,] and saith, 'Woe! and alas! here is

<sup>c</sup> Hieros. Kelaim, fol. 42. 2.

<sup>f</sup> Isa. liii.

<sup>s</sup> *English folio edit.*, vol. ii. p. 457.

<sup>h</sup> Midras Ruth, fol. 44. 2. Midras Coheleth, fol. 86. 4.

accepting of persons in this thing: he and I robbed together, committed murder together; and now he stands in the congregation of the just, and I in the congregation of the wicked.' They answer him, שומה שבעולם 'O thou most foolish amongst mortals that are in the world! Thou wert abominable, and cast forth for three days after thy death, and they did not lay thee in the grave: the worm was under thee, and the worm covered thee: which when this companion of thine came to understand, he became a penitent. It was in thy power also to have repented, but thou didst not.' He saith unto them, 'Let me go now and become a penitent.' But they say, 'O thou foolishhest of men, dost thou not know that this world in which thou art is like the sabbath, and the world out of which thou camest is like the evening of the sabbath? If thou dost not provide something on the evening of the sabbath, what wilt thou eat on the sabbath day? Dost thou not know that the world out of which thou camest is like the land, and the world in which thou now art is like the sea? If a man make no provision on land for what he should eat at sea, what will he have to eat?' He gnashed his teeth and gnawed his own flesh."

Ver. 24: Καὶ αὐτὸς φωνήσας εἶπε· *And he cried and said.*] We have mention<sup>i</sup> of the dead discoursing one amongst another, and also with those that are alive. "R. Samuel Bar Nachman saith, R. Jonathan saith, How doth it appear that the dead have any discourse amongst themselves? It appears from what is said<sup>k</sup>, And the Lord said unto him, This is the land, concerning which I swore unto Abraham, to Isaac, and Jacob לאמור, *saying*, : מאי לאמור *What<sup>l</sup> is the meaning of לאמור?* The Holy Blessed God saith unto Moses, Go thou and say to Abraham, Isaac, and Jacob, The oath which I swore unto you, I have performed unto your children." Note that: "Go thou and say to Abraham," &c. "There is a story of a certain pious man, that went and lodged in a burying-place, and heard two souls discoursing amongst themselves. Said the one unto the other, 'Come, my companion, and let us wander about the world, and listen behind the veil, what kind of plagues are coming upon the world.' To which

<sup>i</sup> Berac. fol. 18. 2.<sup>k</sup> Deut. xxxiv. 4.<sup>l</sup> Leusden's edition, vol. ii. p. 549.



the other replied, 'O my companion, I cannot; for I am buried in a cane mat: but do thou go, and whatsoever thou hearest, do thou come and tell me.' The soul went, and wandered about the world," &c.

"The year following he went again, and lodging in a place of burial, he heard two souls discoursing between themselves. Saith the one unto the other, 'O my companion, come, let us wander about the world, and hearken behind the veil, what kind of plagues are coming upon the world.' To which the other, 'O my companion, let me alone; for the words that formerly passed between thee and me were heard amongst the living.' 'Whence could they know?' 'Perhaps some other person that is dead went and told them.'"

"There was a certain person deposited some *zuzees* with a certain hostess till he should return; and went to the house of Rabh. When he returned she was dead. He went after her to the place of burial, and said unto her, 'Where are my *zuzees*?' She saith unto him, 'Go, take it from under the hinge of the door, in a certain place there: and speak to my mother to send me<sup>m</sup> *my black lead, and the reed of paint* [*de stibio meo, et de canna fuci*] by the woman N., who is coming hither to-morrow.' But whence do they know that such a one shall die? דומיה קדיים ומכריו לדור *Dumah* [that is, the angel who is appointed over the dead] *comes before, and proclaims it to them.*"

"The *zuzees* that belonged to orphans were deposited with the father of Samuel [the Rabbin]. He died, Samuel being absent. He went after him to the place of burial, and said unto them [i. e. to the dead], בעינא אבא *I look for Abba*. They say unto him, אבא טובא איכא הנה *Abba the good is here*. 'I look for Abba Bar Abba.' They say unto him, 'Abba Bar Abba the good is here.' He saith unto them, 'I look for Abba Bar Abba the father of Samuel; where is he?' They say unto him, סליק למתיבתא דרקיעא *He is gone up to the academy of the firmament*. Then he saw Levi [his colleague] sitting without." (The Gloss hath it, The dead appeared as without their graves, sitting in a circle, but Levi sat without the circle.) "He saith unto him, 'Why dost thou sit without? why dost thou not ascend?' He answered

<sup>m</sup> *English folio edition*, vol. ii. p. 458.



him, 'They say unto me, Because there want those years wherein thou didst not go into the academy of the Rabbi.' When his father came, he saw him weep. He saith unto him, 'Why dost thou weep?' He saith unto him, 'Where is the orphans' money?' He saith unto him, 'Go, and take it out of the mill-house,' &c. But I fear, the reader will frown at this huge length of trifles.

Καὶ καταψύξη τὴν γλῶσσαν μου. *And cool my tongue.*] There<sup>n</sup> was a good man and a wicked man that died. As for the good man, לֹא אֵיתָגַמַּל לֵיהּ חֶסֶד *he had no funeral rites solemnized*, but the wicked man had. Afterward, there was one saw in his dream the good man walking in gardens, and hard by pleasant springs: but the wicked man פִּי לִשְׁנוֹ שֹׁתֵת עַל פִּי הַנָּהָר *with his tongue trickling drop by drop at the bank of a river, endeavouring to touch the water, but he could not.*

Ver. 26: Χάσμα μέγα ἐστήρικται. *A great gulf fixed.*] It is well known from the poets, that ᾠδης in the Greek, and *inferi* among the Latins, comprehend the seat both of the blessed and the damned, denoting in general the state of the dead, be they according to the quality of their persons allotted either to joys or punishments. On this hand, *Elysium* for the good; on that hand, *Tartarus* for the wicked; the river Cocytus, or Acheron, or some such *great gulf fixed* betwixt them. The Jews seem not to have been very distant from this apprehension of things. "God<sup>o</sup> hath set the one against the other [Eccles. vii. 14;] that is, גִּהֵנוֹם וְגֵן עֵדֶן *hell and paradise.* כַּמָּה בֵּינֵיהֶם טֶפֶח *How far are they distant? A handbreadth.* R. Jochanan saith, כּוֹתֵל *A wall is between.*" But the Rabbins say, שְׁתֵּיזָן שׁוֹת כְּדִי שִׁיהִיו מִצִּיעוֹת זוֹ מִזֹּו *They are so even with one another, that you may see out of one into the other.*

That of *seeing out of the one into the other* agrees with the passage before us; nor is it very dissonant that it is said, *They are so even with one another*; that is, they are so even, that they have a plain view one from the other, nothing being interposed to hinder it, and yet so great a gulf between, that it is impossible to pass the one to the other. That is worth

<sup>n</sup> Hieros. Chagigah, fol. 77. 4.

<sup>o</sup> Midras Coheleth. 103. 2.

noting, Rev. xiv. 10, "Shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb."

Ver. 29: "ἔχουσι Μωσέα καὶ τοὺς προφήτας *They have Moses and the prophets.*] The *historical books* also are comprehended under the title of the *Prophets*, according to the common acceptance of the Jews, and the reading in their synagogues: "All the books of the *Prophets* are eight; Joshua, Judges, Samuel, the Kings, Jeremiah, Ezekiel, Isaiah, and the twelve." So the Gemara also reckons them<sup>q</sup>. So we find Ὀκτάτευχος προφητικὴ, *the Octateuch of the Prophets*, as well as Πεντάτευχος Μωσαϊκὴ, *the Pentateuch of Moses*, in Photius<sup>r</sup>; of which we have spoken elsewhere.

But are the כתובים *the Hagiographa* excluded, when mention is made only of *the law and the prophets*? Our Saviour speaks after the usual manner of their reading *Moses and the Prophets* in their synagogues<sup>s</sup>; where every ordinary person, even the most rude and illiterate, met with them, though he had neither *Moses* nor *the prophets* nor *the Hagiographa* at his own house. Indeed, the כתובים or *the holy writings*, were not read in the synagogues (for what reason I will not dispute in this place), but they were, however, far from being rejected by the people, but accounted for divine writings, which may<sup>t</sup> be evinced, besides other things, even from the very name. Our Saviour therefore makes no mention of them, not because he lightly esteems them, but because *Moses and the prophets* were heard by every one every sabbath day; and so were not *the Hagiographa*.

Ver. 31: Οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται. *Neither will they be persuaded, though one rose from the dead.*] Any one may see how Christ points at the infidelity of the Jews, even after that himself shall have risen again. From whence it is easy to judge what was the design and intention of this parable.

<sup>p</sup> Gloss. in Bathra, fol. 13. 2.

<sup>q</sup> Ibid. fol. 14. 2.    <sup>r</sup> Cod. 230.

<sup>s</sup> Leusden's edit., vol. ii. p. 550.

<sup>t</sup> English folio edit., vol. ii. p. 459.

## CHAP. XVII.

VER. 2: Εἰ μύλος ὀνικὸς περικείται περὶ τὸν τράχηλον αὐτοῦ·  
*That a millstone were hanged about his neck.*] There is mention among the Talmudic authors, concerning רחיים של חמור *an ass-mill*, and it is distinguished from a *hand-mill*. “Whoso<sup>u</sup> hireth a house of his neighbour, מעמיד בו רחיים, אבל לא רחיים של יד *he may build an ass-mill, but not a hand-mill.*”

*To have a millstone hanged about his neck* was a common proverb. “Samuel<sup>x</sup> saith, It is a tradition, that a man may marry, and after that apply himself to the study of the law. But R. Jochanan saith, No. רחיים בצוארו ויעסוק בתורה *Shall he addict himself to the study of the law with a millstone about his neck?*”

Suidas tells us, “Ὅτε κατεπόντουν τινας, λίθους ἀπὸ τῶν τραχήλων ἀπεκρέμαζον” *when they drowned any in the sea, they hung stones about their necks.* And quotes that of Aristophanes :

Ἄρας μετέωρον εἰς τὸ βάραθρον ἐμβαλῶ,  
 Ἐκ τοῦ λάρυγγος ἐκκρεμάσας Ὑπέρβολον.

*Equites: 1361. [Brunck.]*

Lifting him up, I'll plunge him to the deep,  
 A stone hung at his neck.

For so Suidas takes ὑπέρβολον, and renders it by λίθον, a *stone*. But his interpreter ingeniously remarks, that Suidas seems to have reached the place and meaning of the poet ; for ὑπέρβολος signifies not a *stone* hung about the neck of him that is to be drowned in the sea ; but when he should have said λίθον ἐκκρεμάσας, *hanging a stone*, he does, by way of jest, and beside all expectation, for laughter's sake, say, ἐκκρεμάσας Ὑπέρβολον, *hanging Hyperbolus*, that is, a *litigious fellow*, about his neck, whom, for his peculiar wickedness, he would represent as the most burdensome thing that could be to all the Athenians, hanging about them like a heavy stone that is hanged about the neck of one condemned to be drowned ; one, indeed, that deserves that fate himself, that he might no more vex and disturb the commonwealth.

Ver. 3 : Ἐπιτίμησον αὐτῷ· *Rebuke him.*] The Rabbins are

<sup>u</sup> Aruch in עתה out of Bava Mezia.

<sup>x</sup> Kiddushin, fol. 29. 2.

not sparing in granting the lawfulness of repeating rebuke upon rebuke, but they are most sparing about forgiveness where any hath given an offence. They allow, from Levit. xix. 17, that a man may rebuke a hundred times if there be any need for it; nay, that it is the duty of a disciple to rebuke his master if occasion be<sup>x</sup>. But as to forgiving him that offends, they abuse the words of the prophet, Amos i. 2, “for three transgressions;” and that of Job xxxiii. 29, “Lo, God worketh all these things<sup>y</sup> three times<sup>z</sup> with man;” and teach that a man is not bound to forgive a fourth trespass<sup>a</sup>.

Ver. 6: *Ὡς κόκκον σινάπεως*. *As a grain of mustard seed.*] A phrase greatly in use. Sometimes we have it *כורע חרדל* like a seed of mustard. Sometimes, *כגריר חרדל* like a grain of mustard seed. Sometimes, *כטיפת חרדל* like a drop of mustard.

When our Lord had been teaching his disciples concerning charity towards their offending brother, they beg of him *πρόσθες ἡμῖν πίστιν*, *increase our faith*. Which words (saving that I would not wrong the faith of the apostles, as if they begged of their Master an increase of it) I would inquire whether they might not be put into some such sense as this: “Lay down or add something concerning the measure of our faith, as thou hast done concerning the measure of our charity:” which, therefore, he doth in his following discourse.

Ver. 7: *Ἐπεὶ εὐθέως, Παρελθὼν ἀνάπεσαι*; *Will say unto him by and by, Go and sit down to meat?*] Some there were of old that were wont to do thus. “The<sup>b</sup> wise men of old were used to give their servant something of every thing that they ate themselves.” This was indeed kindly done, and but what they ought; but then it follows, *ומקדימין הבהמה והעבדים לסעודת עצמן* *they made their beasts and their servants take their meals before themselves*. This was super-erogation.

Ver. 11<sup>c</sup>: *Διήρχετο διὰ μέσου Σαμαρείας καὶ Γαλιλαίας*. *He passed through the midst of Samaria and Galilee.*] If it had been said *through the midst of Galilee and Samaria*, there had

<sup>x</sup> Bava Mezia, fol. 31. 1.

<sup>y</sup> *English folio edition*, vol. ii.

p. 460.

<sup>z</sup> [Ofentimes A.V. In the mar-

gin, Heb. *twice and thrice.*]

<sup>a</sup> Joma, fol. 86. 2.

<sup>b</sup> Maimon. Avadim, cap. 9.

<sup>c</sup> *Leusden's edit.*, vol. ii. p. 551.



been no difficulty; but being said *through the midst of Samaria and Galilee*, it raiseth that doubt to which I have formerly spoken, viz. whether *through 'Galilee,'* in this place, ought not to be understood *through 'Perea.'* The Syriac and Arabic seem to have been aware of this difficulty; and therefore, to accommodate the matter, have rendered διὰ μέσων, *through the midst*, by בין *between*: in which signification ἀνὰ μέσων is very familiar in Greek authors. So that the sense they seem to make of it is this: that Jesus in his journey to Jerusalem took his way in the very extreme borders of Galilee and Samaria, i. e. that *he went between the confines*, and, as it were, upon the very brink of each country for a good way together. He did, indeed, go to the Scythopolitan bridge, by which he passed over into Perea: but whether διὰ μέσων will allow of such a rendering, let the more skilful judge.

Ver. 12: Δέκα λεπροὶ ἄνδρες. *Ten men that were lepers.]*

I. It is provided by a law, in Lev. xiii. 46, that "he that is a leper shall dwell alone, and without the camp." How then came these ten to converse thus together? as also those four together, 2 Kings vii. 3?

עמו שלא יהו שמאין אחרים יושבין *Other unclean persons must not live with him*: i. e. those that are unclean by other kind of defilements: which also is intimated by the Gemarists in these words: "Shall those that have their issues, and those that are defiled by the dead, be sent out into one and the same place? The text saith, 'They shall not defile their camps,' Numbers v. 3; to assign one camp for these, and another for them."

The *lepers* might be conversant with *lepers*, and those that had issues with those that had issues; but those that were under different defilements might not converse promiscuously. Which confirms what I have conceived concerning the five porches at the pool of Bethesda; viz., that they were so framed and distinguished at first, that there might be a different reception for those that had contracted different kinds of defilements, and were there waiting to be cleansed in that pool.

<sup>d</sup> Pesachin, fol. 67. 1.

That there were certain places where they that were unclean by that disease of the *leprosy* were secluded, reason might persuade us: for it were an inhuman thing to cast the *leprous* out of the city without any provision of a dwelling for them, but that they should always lie *sub dio*, in the open air. Whether there was any such thing in this place, I will not determine. It seems as if these ten lepers, having heard of our Saviour's coming that way, were got but lately together to attend him there. For when the seventy disciples had beforehand openly proclaimed, in all the places where he was to come, that he would come thither, it is easy to conceive in what infinite throngs the sick, and all that were affected with any kind of distemper, would be crowding thither for a cure.

II. מצורע שנכנס לפניו ממחיצתו<sup>f</sup> בארבעים. “*The leper that transgresseth his bounds, let him receive forty stripes.*” Those that have their issues, men or women, if they transgress their limits, let them also receive forty stripes.” Where the Gloss is, “The limits for those that have their issues are the Mountain of the House, or the Court of the Gentiles: for they are forbid to enter into the camp of the Levites. The unclean are not excluded but from the Court: excepting those that have their issues and a gonorrhœa upon them; they are excluded even from the Mountain of the House; and the *leper*, who is excluded from the camp of Israel, that is, from the city.”

Now *the camp of Israel*, out of which the *leper* was to be excluded, they interpreted to be every city that had been walled from the days of Joshua: “For (say they) Joshua sanctified the walled cities with the holiness that was ascribed to *the camp of Israel*; but he did not so to the rest of the land, nor the cities that had no walls.” This was a village, and not such a city, where these *ten lepers* meet our Saviour; and if they were within this village, it was neither beyond the custom nor the rule, provided that they kept but their distance.

“A *leper* enters into the synagogue: they make him מחיצה some *grates* [cancellos], or *bounds*, ten hands high

<sup>e</sup> *English folio edit.*, vol. ii. p. 461.

<sup>f</sup> Pesachin, ubi supr.

<sup>g</sup> Negaim, cap. 13. hal. 12.

and four cubits broad: he enters the first, and goes out the last." The Gloss is, "Lest they should be defiled that stand in the synagogue," &c.

Ver. 20: Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως. *The kingdom of God cometh not with observation.*] *The kingdom of God*, or *of heaven*, hath especially a twofold distinct sense in the Holy Scriptures. In some places it signifies the propagation of the gospel by the Messiah and his followers, and that especially amongst the Gentiles: in other places it denotes the Messiah's victory and vengeance upon the Jews, the enemies of this gospel; but in the Jewish schools this was their conceit of him: that when he came he should cut off all those nations that obeyed not his, i. e. the Jewish law; redeeming Israel from the Gentile yoke; establishing a kingdom and age amongst them that should be crowned with all kind of delights whatever. In this they were miserably deceived, that they thought the Gentiles were first to be destroyed by him, and then that he himself would reign amongst the Israelites. Which, in truth, fell out just contrary; he was first to overthrow Israel, and then to reign amongst the Gentiles.

It is easy to conceive in what sense the Pharisees propounded that question, *When the kingdom of God should come?* that is, when all those glorious things should be accomplished which they expected from the Messiah? and, consequently, we may as well conceive, from the contexture of his discourse, in what sense our Saviour made his reply: "You inquire when the Messiah will come: His coming will be<sup>h</sup> as in the days of Noah, and as in the days of Lot. For as when Noah entered the ark the world perished by a deluge, and as when Lot went out of Sodom those five cities were overthrown, 'so shall it be in the day when the Son of Man shall be revealed.'" So that it is evident he speaks of the kingdom of God in that sense, as it signifies that dreadful revenge he would ere long take of that provoking nation and city of the Jews. The kingdom of God will come when Jerusalem shall be made like *Sodom*, ver. 29, when it shall be made a *carcase*, ver. 37.

<sup>h</sup> *Leusden's edition*, vol. ii. p. 552.



It is plain to every eye, that the cutting-off of that place and nation is emphatically called *his kingdom*, and *his coming in glory*. Nor indeed without reason: for before he wasted the city and subverted that nation, he had subdued all nations under the empire and obedience of the gospel; according to what he foretold, “That<sup>i</sup> the gospel of the kingdom should be preached in all the world, and then should the end [of *Jerusalem*] come.” And when he had obtained his dominion amongst the Gentiles, what then remained towards the consummation of his *kingdom* and victories, but to cut off his enemies the Jews, who would not that he should rule over them? Of this *kingdom of God* he speaks in this place, not answering according to that vain apprehension the Pharisee had when he propounded the question, but according to the thing itself and the truth of it. There are two things he saith of *this kingdom*:

1. That<sup>k</sup> it comes not μετὰ παρατήρησεως, *with observation*. Not but that it might be seen and conspicuous, but that they would not see and observe it. Which security and supineness of theirs he both foretells and taxeth in other places once and again.

2. He further tells them, βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστι, *this kingdom of God is within you*: you are the scene of these triumphs. And whereas your expectancies are of that kind, that you say, Behold here a token of the Messiah in the subduing of such a nation, and, Behold there in the subduing of another; they will be all in vain, for, ἐντὸς ὑμῶν ἐστι, *it is within you*; *within*, and upon your own nation, that these things must be done. I would lay the emphasis in the word ὑμῶν, *you*, when commonly it is laid in ἐντὸς, *within*.

Besides, those things which follow, ver. 22, do very much confirm it, that Christ speaks of the *kingdom of God* in that sense wherein we have supposed it: they are spoken to his disciples “that the days will come, wherein they shall desire to see one of the days of the Son of man, but shall not see it.” Ἡμέραι τοῦ υἱοῦ τοῦ ἀνθρώπου, *the days of the Son of man*, in the Jewish style, are ימות המשיח, *the days of the Messiah*: days, wherein they promise themselves nothing but pleasing,

<sup>i</sup> Matt. xxiv. 14.

<sup>k</sup> *English folio edition*, vol. ii. p. 462.



prosperous, and gay enjoyments : and, questionless, the Pharisees put this question under this notion only. But our Saviour so applies the terms of the question to the truth, and to his own purpose, that they signify little else but vengeance and wrath and affliction. And it was so far from it, that the Jews should see their expected pleasures, that the disciples themselves should see nothing but affliction, though under another notion.

## CHAP. XVIII.

VER. 1 : Καὶ μὴ ἐκκακεῖν *And not to faint.*] The discourse is continued still ; and this parable hath its connexion with chap. xvii, concerning Christ's coming to avenge himself upon Jerusalem ; which if we keep our eye upon, it may help us to an easier understanding of some more obscure passages that occur in the application of this parable. And to this doth the expression μὴ ἐκκακεῖν, *not to faint*, seem to have relation ; viz. that they might not suffer their hopes and courage to languish and droop, upon the prospect of some afflictions they were likely to grapple with, but that they would give themselves to continual prayer.

Ver. 2 : Κερὶς τις ἦν, &c. *There was a certain judge, &c.*] If the scene of this parabolical history must be supposed to have been amongst the Jews, then there would some questions arise upon it : 1. Whether this judge were any way distinguished from זקן an *elder* or *presbyter* : for the doctors are forced to such a distinction from those words in Deut. xxi. 2, וְשׁוֹפְטֵיהֶם זִקְנֵיהֶם *thy elders and thy judges* : if<sup>1</sup> דייִן or שופט a *judge*, be the same with זקן an *elder*, which the Babylonian *Sotah*<sup>m</sup> approve of, then might it be inquired, whether it was lawful for one elder to sit in judgment ; which the Sanhedrim deny<sup>n</sup>. But I let these things pass.

The parable propounded is of that rank or order that commonly amongst the Jews had the title קל וחומר, and usually ended in על אחת כמה וכמה, that is, when it is argued *from the less to the greater* : “ If that judge, the wickedest of men, being overcome by the endless importunity of the widow, judged her cause, will not a just, merciful, and good

<sup>1</sup> Hieros. *Sotah*, fol. 23. 2.<sup>m</sup> Fol. 44. 2.<sup>n</sup> Cap. 1.

God appear for his own much more, who continually solicit him?"

Τὸν Θεὸν μὴ φοβούμενος, &c. *Who feared not God, &c.*] How widely distant is this wretch from the character of a just judge! "Although<sup>o</sup> in the triumviral court all things are not expected there which are requisite in the Sanhedrim, yet is it necessary, that in every one of that court there should be this sevenfold qualification<sup>p</sup>; prudence, gentleness, piety, hatred of mammon, love of truth, that they be beloved themselves, and of good report."

Ver. 5: Εἰς τέλος ἐρχομένη. *Lest by her continual coming.*] So is the word לְנֶצַח rendered by the Greek interpreters, εἰς τέλος: Job xiv. 20, תִּתְקַפְּהוּ לְנֶצַח thou prevailest against him for ever. Greek, Ὡσας αὐτὸν εἰς τέλος<sup>q</sup>. Hence לְנֶצַח, in the titles of Psalms, is rendered εἰς τὸ τέλος. Which whether it be rightly rendered in finem, to the end, is a question.

Ver. 7<sup>r</sup>: Καὶ μακροθυμῶν ἐπ' αὐτοῖς. *Though he bear long with them.*] So 2 Pet. iii. 9, μακροθυμεῖ εἰς ἡμᾶς, is longsuffering to us-ward. In both places the discourse is concerning the destruction of Jerusalem, and the times immediately preceding it; in which the Lord exercised infinite patience towards his elect. For in that slippery and unsteady state of theirs, when apostasy prevailed beyond measure, and it was a hard thing to abandon Judaism, people were very difficultly gained over to the faith, and as difficultly retained in it, when they had once embraced it. And yet, after all this μακροθυμία, longsuffering and patience, εὕρήσει τὴν πίστιν ἐπὶ τῆς γῆς, shall he find faith on earth?

Ver. 12: Νηστεύω δις τοῦ σαββάτου. *I fast twice in the week.*]

I. There were תַּעֲנִיּוֹת הַצִּיּוּר *fasts of the congregation*, and תַּעֲנִיּוֹת הַיּוֹדִיד *fasts of this or that single person*. And both principally upon the account of צָרֹת *afflictions or straits*. "These<sup>s</sup> are the calamities of the congregation for which they fast. Being besieged by enemies, the sword, pestilence, a hurtful beast, locusts, the caterpillar, mildew, blasting, abortions,

<sup>o</sup> Maimon. Sanhedr. cap. i.

<sup>p</sup> *English folio edit.*, vol. ii. p. 463.

<sup>q</sup> Vid. Job xx. 7. Psalm xlv. 23,

xlix. 10.

<sup>r</sup> *Leusden's edition*, vol. ii. p. 553.

<sup>s</sup> Maimon. Taanith, cap. 2.

diseases, scarcity of bread, drought." "As<sup>t</sup> the congregation *fasts* upon the occasion of general calamities, so does this or that person for his particular afflictions. If any that belong to him be sick, or lost in the wilderness, or kept in prison, he is bound to *fast* in his behalf," &c.

II. "The<sup>u</sup> *fasts* appointed by the congregation by reason of general calamities, are not from day to day, because there are few that could hold out in such a *fast*, but בשני ובחמישי *on the second and fifth days of the week*." On those days they assembled in their synagogues to public prayers: and to this I would refer that of Acts xiii. 2, λειτουργούντων αὐτῶν καὶ νηστεύοντων, *as they ministered before the Lord and fasted*; much rather than to the celebration of the mass, which some would be wresting it to.

III. It was very usual for יחיד *the single person*, to devote himself to stated and repeated *fasts* for religion's sake, even when there was no affliction or calamity of life to urge them to it. And those that did so chose to themselves those very days which the congregation was wont to do; viz. the *second* and the *fifth* days of the week<sup>x</sup>. יחיד שקיבל עליו שני וחמישי ושני של כל שנה *The single person that taketh upon him to fast on the second and fifth days, and the second day throughout the whole year, &c.*

Let me add this one thing further about these *fasts*: "R. Chasda saith, The *fast* upon which the sun sets is not to be called a *fast*." And yet they take very good care that they be not starved by *fasting*, for they are allowed to eat and drink the whole night before the *fast*. "It is a tradition. Rabbi saith, It is lawful to eat till day-light."

Ἀποδεκατῶ πάντα ὅσα κτῶμαι *I give tithes of all that I possess.*] This<sup>†</sup> Pharisee in the profession he maketh of himself, imitates the profession which he was to make that offered the first-fruits<sup>z</sup>: "I have brought away the hallowed things out of mine house and given them to the Levite and to the stranger, to the fatherless and to the widow," &c. [Hinc<sup>a</sup>

<sup>t</sup> Maimon. Taanith, cap. 1.

<sup>u</sup> Ibid.

<sup>x</sup> Taanith, fol. 12. 1.

<sup>y</sup> Hierosol. Taanith, fol. 64. 3.

<sup>z</sup> Deut. xxvi. 13.

<sup>a</sup> See the Tract entitled "Paucæ interserenda in quædam Horarum Hebraicarum et Talmudicarum Loca:" *Leusden's edition*, vol. iii. p. 102.

varietas ista decimationis, de qua Maimonides<sup>b</sup>: “Portiones, quas dedit Sanctus Benedictus ex Lege, hæ erant: viz. Ut post messionem, triturationem, et ventilationem, tollerent portionem unam de quinquaginta, et darent Sacerdoti: et hæc vocata est תרומה גדולה *Elevatio magna*. Deinde, ut de reliquo tollant partem unam de decem, quam dent Levitæ: et hæc vocata est מעשר ראשון *Decima prima*. Et postea de reliquo tollant decimam ejus partem: et hæc vocata est מעשר שני *Decima secunda*. Hanc decimam tenebatur possessor afferre Hierosolymam, atque illic comedere. Quod si non posset eam illuc portare, redimat pecunia; et pecunia Hierosolymas allata, coemat quæ comedat, &c. Tollat etiam Levita de decima sua partem decimam, et det Sacerdoti: et hæc vocatur מעשר מן המעשר *Decima de decima*. Et de quacunque portione non tollebantur hæ decimæ, illa vocabatur טבל. Quæ est vox composita, טב לא *non bonum*. Sic et דמאי est *res dubia*. Id est, cum ignoratur, an de ea sumpta sit decima, necne. Et hæc etiam est vox composita, דא מאי *Quid hoc?*”

Erat et מעשר עני *decima pauperum*. Quam reputant esse ex præscripto Legis: ex verbis scilicet isto loco Deuteronom. allegato, alibique. Verum מעשר ירק *decimationem olerum* fatentur<sup>c</sup> esse ex præscripto Rabbinorum.] But tell me, O thou Pharisee, dost thou thus strictly give tithes of all things out of an honest mind and pure justice, viz., that the priest and Levite and poor may have every one their own? and not rather out of mere fear and dread, because of that rule, “He that eateth of things that are not tithed is worthy of death<sup>d</sup>?”

Ver. 13<sup>e</sup>: Καὶ ὁ τελώνης μακρόθεν ἑστὼς, &c. *And the publican, standing afar off, &c.*] I. That the Israëlites, when they went into the Temple to put up their own private prayers, went beyond the outward court, or the Court of the Gentiles, into the Court of the Women; this, amongst other things, makes it evident, viz., that in that court were placed thirteen שופרות *eleemosynary chests*, into which they threw in their voluntary oblations: which was done by the widow with her two mites in that place.

<sup>b</sup> In Berac. cap. 7.<sup>c</sup> Joma, fol. 83. 2.<sup>d</sup> Sanhedr. fol. 83. 1.<sup>e</sup> *English folio edition*, vol. ii. p. 464.



II. It is a question whether any person for his private praying might come as far as the gate of Nicanor, or the Court of Israel; much less into the Court of the Priests, unless the priests only. We read of our Saviour's being in the Court of the Gentiles, viz., in Solomon's Porch, and that he was in the treasury, or the Court of the Women; but you will hardly find him at any time in the Court of Israel. And the negative upon their entrance into that court is confirmed, at least if that rule avail any thing which we meet with in *Hieros. Beracoth*<sup>f</sup>: “R. Joshua Ben Levi saith, ‘He that stands to pray, it is necessary that he first sit down, because it is said [Ps. lxxxiv. 5.], *אַשְׁרֵי יוֹשְׁבֵי בֵיתְךָ* *Blessed are they that ‘sit’ in thy house.*” Now it was lawful for no person to sit down in that court but the king only.

III. That therefore this publican *stood* so much further off while he prayed than the Pharisee, was probably more from his humility than any necessity that lay upon him so to do. For though the heathen and publican go together in those words of our Saviour, “Let him be unto thee as a heathen man and a publican,” yet it is a question whether the publicans, if they were Jews, were bounded to the outward court only, as the heathens were.

Οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπάραι· *He would not lift so much as his eyes unto heaven.*] What needed this to have been added, when this was the very rule of praying, “Let<sup>h</sup> him that prayeth cover his head and look downward.” “The<sup>i</sup> disciple of the wise men, when he stands praying, let him look downward.” But were those of the laity or of the common people to do thus? If not, our question is answered, that this man (otherwise than the vulgar was wont) in deep humility and a conscience of his own vileness, would not lift up his eyes. But if this was the usage of all in common, that whilst they were actually praying they must look downward; yet probably in the time that they were composing themselves to prayer, they might be a little lifting up their eyes towards heaven. “If<sup>k</sup> they pray in the Temple, they turn their faces towards the holy of holies;

<sup>f</sup> Fol. 8. 4.<sup>g</sup> *Leusden's edit.*, vol. ii. p. 554.<sup>h</sup> Maimon. in Tephillah.<sup>i</sup> *Ibid.* Peah, cap. 5.<sup>k</sup> Maimon. ubi *supr.*

if elsewhere, then towards Jerusalem." And it would be a strange thing if they were not to have their eyes towards heaven at all: indeed, when they began to pray, then they looked downward.

Ver. 15: Ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμησαν αὐτοῖς. *But when his disciples saw it, they rebuked them.*] "Wicked<sup>1</sup> Israelites' little ones [*Parvulis improborum Israëlitis*] shall not come into the world to come: wicked heathen's little ones all men confess they shall not come into the world to come. קטון מאימתי בא לעולם הבא *From what time is a little child capable of the world to come?* R. Chaijah and R. Simeon Bar Rabbi; one of them saith, משעה שנולד *From the time wherein he is born.* The other saith, משעה שסיפר *From the time that he can speak.* Rabbona saith, משעה שנורע *From the time it is begot.* Rabh Nachman Bar Isaac saith, משעה שנימול *From the time he is circumcised:* R. Meir saith, משעה שיאמר אמן *From the time that he can answer, Amen."*

Whether this question was handled in the schools or no in the times of the apostles, it is very probable they took this bringing of little children to Christ ill, because (if they might be judges) they were not capable of the kingdom of heaven. And indeed our Saviour's answer to them seems to favour this conjecture of ours: "Is it so indeed, that you suppose such as these unfit and incapable? I tell you, that of such is the kingdom of God."

Ver. 19<sup>m</sup>: τί με λέγεις ἀγαθόν; *Why callest thou me good?* I. For the better understanding our Saviour's sense and meaning in these and the following words, I would affirm, (and who can argue it to the contrary?) that this man acknowledged Jesus for the true Messiah.

1. This several others did also, who, as yet, were not his disciples; so those blind men, when they call him 'the Son of David,' Matt. xx. 30: not to mention others. And what reason can there be for the negative upon this man? Especially when he appears to be a person of more than ordinary parts and accomplishments, not only from what he tells us of himself, but from that kind and affectionate reception he met with from Christ.

<sup>1</sup> Sanhedr. fol. 110. 2.

<sup>m</sup> *English folio edit.*, vol. ii. p. 465.

2. This was no vulgar or ordinary question he put here, "What shall I do, that I may inherit eternal life?" For it seems plain that he was not satisfied in the doctrine of their schools, about the merit of good works, and justification by the law: but he thinks there is something more requisite towards the obtaining salvation, because, after he had (as he tells us) performed this law from his youth up, he yet inquireth further, "What shall I do," &c.; in which that he was in earnest, our Saviour's behaviour towards him<sup>n</sup> sufficiently testified; as also that he came to Jesus, as to no ordinary teacher, to be instructed in this affair.

3. It was very unusual to salute the Rabbins of that nation with this title. For however they were wont to *adorn* (not to say *load*) either the dead or absent with very splendid epithets, yet if they spoke to them while present, they gave them no other title than either *Rabbi*, or *Mar*, or *Mari*. If you turn over both the Talmuds, I am deceived if you once find either *Good Rabbi*, or *Good Mar*.

II. So far, therefore, is our Lord in these words from denying his Godhead, that he rather doth, as it were, draw this person in to own and acknowledge it: "Thou seemest in thy very address to me, and the compellation thou gavest me, to own me for the Messiah: and dost thou take me for God too as well as man, when thou callest me *good*, seeing there is none good but God only?" Certainly he saw something that was not ordinary in this man, when it is said of him that ἠγάπησεν αὐτὸν, Mark x. 21, *he loved him*: i. e. he spoke kindly to him, and exhorted him, &c. See 2 Chron. xviii. 2; Psalm lxxviii. 36: ἠγάπησαν αὐτὸν ἐν τῷ στόματι αὐτῶν *they flattered him with their mouth*. Hebrew, יִפְתְּחוּרָיו. Nor is it an ordinary affection this young man seemed to have for the blessed Jesus, in that he departs *sorrowful* from the counsel that had been given him; and that he had the person that had counselled him in very high esteem, appears in that he could not without infinite grief reject the counsel he gave him.

Ver. 31: Παραλαβὼν δὲ τοὺς δώδεκα *He took unto him the twelve.*] This falls in with that of John xi. 7, "Let us go into Judea." What! say they, into Judea again, where thou

<sup>n</sup> Vid. Mark x. 21.

wast lately in so much danger? However, he comes out and goes on, his disciples following him wondering, and fearing the effects of it, Mark x. 32. He mentioned only at present his journey into Judea, to<sup>o</sup> see Lazarus: but, as they were going, he foretells his progress to Jerusalem, and what was to be done with him there. It is probable he was at Beth-abarah when the message came to him that Lazarus was sick; and from thence, his way lying conveniently over the Seythopolitan bridge, and so through part of Samaria, he chooseth the transjordanine way to the fords of Jericho.

### CHAP. XIX.<sup>p</sup>

VER. 2: Ζακχαῖος *Zacchæus*.] There is mention of one of the same name, *Zacchai*, a father of a famous family, Ezra ii. 9: and about the time wherein our *Zacchæus* lived, there was one *Zacchai*, the father of Rabban Jochanan; than whom there was hardly a more noted Rabban in the whole catalogue. This man brought up his son Jochanan in merchandise, wherein he had employed himself for forty years, before he gave himself either to letters or religion. From whence there might arise some conjecture, as if that *Zacchai* was this *Zacchæus* here mentioned, but that these two things make against it:

I. Because he was a Rabbin, or preferred to be one of the elders, as the author of *Juchasin* in the word בן זכאי doth, not without reason, conjecture. Now whereas the very employment of publicans lay under so ill a name universally in that nation, it is hardly credible that that should consist with the degree of Rabbin. To which I may add, that that *Zacchai* was of a priestly descent: and what a monster would that seem amongst them, a priest and a publican!

II. We may judge from the character of that *Zacchai*, whether he did not live and die a Jew as to his religion, in every punctilio of it. "R. Zacchai's<sup>q</sup> disciples asked him" (where note, he bears the title of *Rabbi*), "How dost thou attain to old age? He answered them, 'I did never in my whole life make water within four cubits of the place of prayer: I never miscalled my neighbour: I never let slip

<sup>o</sup> *Leusden's edit.*, vol. ii. p. 555.

<sup>p</sup> *English folio edit.*, vol. ii. p. 466.

<sup>q</sup> *Megillah*, fol. 27. 2.



קידוש יום *the consecration of a day*. My mother was a very old woman, who once sold her hair-lace, and bought wine with it, for me to consecrate a day with.' There is a tradition. When she died, she bequeathed to him three hundred hogsheads of wine: and when he died, he bequeathed three thousand hogsheads to his sons." The Gloss is: He that is constant in the consecration of a day, by the merit of that obtains wine.

'Αρχιτελώνης' Chief among the publicans.] A few things concerning the degree of publicans:

I. The lexicographer tells us, that they called those the greater *publicans* who redeemed at a certain fixed price the tax and other revenues of the Romans: these were commonly called the *Daciarii*<sup>r</sup>.

II. "These<sup>s</sup> are persons not capable of giving any public testimony, רועין והגבאין והמוכסין *shepherds, exactors, and publicans*." Upon which words R. Gaon hath this passage: "The Rabbins do not exclude the publicans upon the account that they exact more than is appointed to them; for then they would be the same with גבאין *exactors*. But when the king lays a tax upon the Jews, to be required of every one according to the proportion of their estates, these publicans, in whose power it is to value every one's estate, will favour some in the mitigation of their tax, and burden others beyond all measure."

III. There were *publicans* (to omit those who collected the taxes in every town) who stood at gates and bridges, requiring tribute of all passengers, concerning whom we meet with something in *Schabbath*<sup>t</sup>. Where there is also mention of מוכס גדול ומוכס קטון *the greater and the lesser publican*. Concerning whom the Gloss speaks thus; "Sometimes there is a *greater publican*, to whom it is very grievous to stand at the bridge all the day long: he therefore substitutes an inferior or *lesser publican*." Let us take this story out of this same tract<sup>u</sup>.

"R. Judah, R. Joseph, R. Simeon, and R. Judah Ben Garis sitting together, R. Judah began and said, 'O how great are the works of this (*Roman*) nation: they build streets and

<sup>r</sup> [*Datiarius, qui Datias colligit. Du Cange sub v.*]

<sup>s</sup> Sanhedr. fol. 25. 2.

<sup>t</sup> Fol. 78.

<sup>u</sup> Schabb. fol. 33. 2.

bridges and bagnios.' R. Jose held his tongue, and said nothing: but R. Simeon Ben Jochai answered and said, 'Whatsoever they have built, they have built it for their own advantage. They have built bridges that they might gain a toll by them.' R. Judah Ben Garis went and told this to the Roman empire, who thus decreed: 'Let R. Judah, who hath magnified the empire, be promoted: Jose that held his tongue יגלה לציפורי [which, I imagine, ought to be rendered] *let him be banished to Cyprus*; and for Simeon that reproached it, let him be killed.'" Simeon hearing these things, betook himself into a cave; and there lay hid with his son for the space of thirteen years.

Now<sup>u</sup> as to what order or degree amongst the publicans our *Zacchæus* held, it is neither easy nor *tanti* to determine it. The title of ἀρχιτελώνης, *chief among the publicans*, will hardly bear it, that he was one of those that received toll or custom at bridges; though even amongst those there were some who had the title of *the greater publicans*. He may rather be esteemed either of the first or the second class of those I have already named. In either of those it was easier for him συκοφαντεῖν, *to raise false accusation against any* (which he chargeth himself with) than at the bridge or so.

Ver. 8: Τὰ ἡμίση τῶν ὑπαρχόντων μου δίδωμι τοῖς πτωχοῖς. *The half of my goods I give to the poor.*] I. A distribution amongst *the poor* of these goods that had been ill got was necessary. In *Sanhedrim*<sup>x</sup> there is a discourse of restitution, and distribution of dishonest gains, especially<sup>y</sup> what wealth had been got by merchandise of fruits of the seventh year, which are forbidden. And this is the form of restitution: "I, N., the son of N., scraped up such a sum by the fruits of the seventh year; and behold, I bestow it all upon *the poor*."

II. Alms were to be given to *the poor* out of wealth honestly acquired: but according to the rules and precepts of the Rabbins, they were not bound to bestow above one fifth part. "As<sup>z</sup> to what help is to be afforded by *mammon*, there is a stated measure; והיא המישרת כמונו viz. *a fifth part of his mammon*. No one is bound to give more than one fifthth." And they say, "That it is decreed in Usha, that a man

<sup>u</sup> *English folio edit.*, vol. ii. p. 467.

<sup>x</sup> Fol. 25. 2.

<sup>y</sup> *Leusden's edition*, vol. ii. p. 556.

<sup>z</sup> Rambam in Peah, cap. 1.

should set apart חומש נכסיו למצוה *the fifth part of his estate according to the command.*"

The fifth part was so stated and decreed, that, 1, so far they ought to go upon the account of a command. 2. No man is bound by the law to go further. But, 3, he may do more, if he please, on his own accord. Which this Zacchæus did in a large and generous measure. The restitution of four-fold for his sycophancy agreed with the law about theft.

Ver. 9: "Οτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο. *This day is salvation come to this house.*] It is said, ver. 7, "That they all murmured that Christ was gone to be guest with a man that is a sinner." What then did they think of the house itself that belonged to this sinner? Do we think they would enter in, when they despised any thing that belonged to publicans? Perhaps that expression σταθεὶς δὲ Ζακχαῖος εἶπε, *Zacchæus stood and said*, may seem to hint that he came forth, and stood talking with those that were without doors, and would not enter. However, if we well consider how meanly they accounted of the house of a publican, we may the more easily understand what the meaning of that expression is, *This day is salvation come to this house.*

Καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν. *Forasmuch as he also is a son of Abraham.*] That is, say most, *the son of Abraham by faith*; which indeed is most true. But I doubt, however, that this is not directly the sense of these words. For I question whether the Jews knew of any kind of relation to Abraham but that which was according to the flesh, and by way of stock and offspring. *The son of Abraham by faith* was a notion unknown; and I scarce believe our Saviour would speak to them in an unintelligible dialect. To which we may add, that if it had been said αὐτὸς υἱὸς Ἀβραάμ ἐγένετο (as it is ἐγένετο in the former clause) we might the more easily have inclined to that sense, and applied it to his conversion, by which he was made *a son of Abraham by faith*. It would argue that his relation to Abraham was changed, and become other than what it was before, so as ἐγένετο, in the former clause, argued the altered condition of the house: but whereas it is said, υἱὸς Ἀβραάμ ἐστιν, *he 'is,'* and not *he 'is made,' a son of Abraham*, I would take it in the same sense with that, chap. xiii. 16, "This woman being a daughter of



Abraham;" that is, in the literal sense of it. As if he should say, "Although you murmur, having this chief publican in so much contempt and indignation, as if he was an accursed thing, yet is he of the seed of Abraham as well as you yourselves. He is not a heathen publican, but an Israelite: and seeing the Son of man cometh to seek and to save that which is lost, especially the lost sheep of the house of Israel, salvation is come to his house this day; for *he also is a son of Abraham.*"

Ver. 11<sup>a</sup>: Καὶ δοκέειν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι. *And because they thought that the kingdom of God should immediately appear.*] דְּהִינֵּי וּמִנָּה בְּשַׁלִּי הַגִּיעַ זְמַנָּהּ שֶׁל מַלְכוּת שָׁמַיִם שֶׁתִּגְלֶה *The time draweth nigh that the kingdom of heaven shall be revealed.* We have observed elsewhere, that it was the nation's universal opinion, that that very time wherein Christ did appear was the time wherein they expected the coming of Messiah, being so taught by the prophecy of Daniel. Which however the more modern Jews would now endeavour to evade, as also other more illustrious predictions that concern our Jesus, yet were those times then more truly and more sincerely interpreted. Hence that conflux of Jews from all nations to Jerusalem, Acts ii. 5. And to this doth that in some measure attest which the Talmudists relate concerning the paraphrast of the prophets, that when he went about to paraphrase also the *Hagiographa*, or *holy writings*, he was forbidden by *Bath Kol*, saying, That he must abstain from that; for in those books was the end of the Messiah, viz. Dan. ix. 26.

Ver. 13: Ἐδωκεν αὐτοῖς δέκα μνᾶς. *And delivered them ten pounds.*] This parable of the *pounds* hath for the general the very same scope with that of the *talents*, Matt. xxv. That nobleman or king that went into a far country to receive for himself a kingdom is Christ in his gospel, going forth to call in the Gentiles to his obedience: returning, he cuts off the nation of the Jews that would not have him to reign over them, ver. 27: and while they were now in expectation of the immediate revelation of the kingdom of heaven, and were dreaming many vain and senseless things concerning it, our

<sup>a</sup> English folio edition, vol. ii. p. 468.

<sup>b</sup> Midras Schir. fol. 7. 2.



Saviour, by this parable, warns and admonisheth them, that *he* must not look for any advantage by that kingdom who cannot give a good account of those talents which God had committed to his trust and improvement.

Τάλαντον<sup>c</sup> μνῶν ἐστι ξ'. *A talent is the value of sixty pounds.*

Ἡ δὲ μνᾶ δραχμῶν ρ'. *A pound is a hundred drachms.*

Ἡ δὲ δραχμὴ ὀβόλων ζ'. *A drachm is six oboli.*

Ὁ δὲ ὀβολὸς χαλκῶν ἕξ. *An obolus is six pieces of brass coin.*

Ὁ δὲ χαλκοῦς λεπτῶν ζ'. *A brass piece of coin is seven mites.*

Ver. 44<sup>d</sup>: 'Ανθ' ᾧν οὐκ ἔγνωσ τὸν καιρὸν τῆς ἐπισκοπῆς σου' *Because thou knewest not the time of thy visitation.*] The Masters dispute the reason of the laying waste of Jerusalem.

"Abai<sup>e</sup> saith, Jerusalem was not destroyed for any thing but the profanation of the sabbath. R. Abba saith, It was not destroyed for any thing but their neglect in reciting their phylacteries morning and evening. Rabh Menona saith, It was not destroyed for any thing but their not minding the bringing up of their children in the school. Ulla saith, Jerusalem had not been destroyed but for their immodesty one towards another. R. Isaac saith, It had not been destroyed, but that they equalled the inferior with the superior. R. Chainah saith, It had not been destroyed, but that they did not rebuke one another. R. Judah saith, It had not been destroyed, but that they condemned the disciples of the wise men," &c. But Wisdom saith, Jerusalem was destroyed, *because she knew not the time of her visitation.*

All those great good things that were promised to mankind were promised as what should happen in *the last days*, i. e. in the last days of Jerusalem. Then was the Messiah to be revealed<sup>f</sup>: then was the Holy Ghost to be poured out<sup>g</sup>: then was the mountain of the Lord to be exalted, and the nations should flow in to it<sup>h</sup>: in a word, then were to be fulfilled all those great things which the prophets had foretold about the coming of the Messiah and the bringing in of the gospel. These were the times of Jerusalem's *visitation*, if she could have known it. But so far was she from that knowledge, that nothing was more odious, nothing more contemptible, than

<sup>c</sup> Suidas.

<sup>d</sup> *Leusden's edition*, vol. ii. p. 557.

<sup>e</sup> Schabb. fol. 119. 2.

<sup>f</sup> Hos. iii. 5; Heb. i. 2.

<sup>g</sup> Joel ii. 28; Acts ii. 17.

<sup>h</sup> Isa. ii. 2.

when indeed all these ineffable benefits were dispensed in the midst of her. Nor indeed were those times described beforehand with more remarkable characters as to what God would do, than they<sup>i</sup> were with black and dreadful indications as to the perverseness and obstinacy of that people. They were the best of times, and the worst generation lived in them. In those last days of that city were 'perilous times,' 2 Tim. iii. 1 : 'departing from the faith,' 1 Tim. iv. 1 : 'Scoffers' of religion, 2 Pet. iii. 3 : in a word, 'many antichrists,' 1 John ii. 18. So far was Jerusalem and the nation of the Jews from knowing and acknowledging the things that belonged unto their peace.

## CHAP. XX.

VER. 1 : Οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις. *The chief priests and the scribes with the elders.*] So it is in Mark xi. 27 : but in Matt. xxi. 23, it is ἀρχιερεῖς καὶ πρεσβύτεροι τοῦ λαοῦ, *the chief priests and elders of the people.* Now the question is, who these *elders* should be, as they are distinguished from the *chief priests* and the *scribes*. The Sanhedrim consisted chiefly of priests, Levites, and Israelites, although the original precept was for the priests and Levites only. "The<sup>k</sup> command is, that the priests and Levites should be of the great council; as it is said, Thou shalt go unto the priests and Levites : וְאַתָּה לֹא מֵצָא but if such be not to be found, אֲפִילוֹ הָיוּ כֻּלָּם יִשְׂרָאֵל הֲרִי זֶה מוֹתָר although they were all Israelites, behold, it is allowed."

None will imagine that there ever was a Sanhedrim wherein there were Israelites only, and no priests or Levites; nor, on the other hand, that there ever was a Sanhedrim wherein there were only priests and Levites, and no Israelites. The γραμματεῖς, therefore, or the *scribes*, seem in this place to denote either the *Levites*, or else, together with the *Levites*, those inferior ranks of priests who were not the ἀρχιερεῖς, or *chief priests*: and then the πρεσβύτεροι, *elders*, may be the Israelites, or those *elders of the laity* that were not of the Levitical tribe. Such a one was Gamaliel the present president of the Sanhedrim, and Simeon his son, of the tribe of Judah.

<sup>i</sup> *English folio edition*, vol. ii. p. 469.    <sup>k</sup> Maimon. in Sanhedr. cap. 2.

Ver. 37: Λέγει Κύριον τὸν Θεὸν Ἀβραάμ, &c. *He calleth the Lord the God of Abraham, &c.*] “Why<sup>1</sup> doth Moses say (Exod. xxxii. 13), Remember Abraham, Isaac, and Jacob? R. Abin saith, The Lord said unto Moses, ‘I look for ten men from thee, as I looked for that number in Sodom: find me out ten righteous persons among the people, and I will not destroy thy people.’ Then said Moses, ‘Behold, here am I, and Aaron, and Eleazar, and Ithamar, and Phineas, and Caleb, and Joshua.’ ‘But’ saith God, ‘these are but seven; where are the other three?’ When Moses knew not what to do, he saith, ‘O eternal God, הַחַיִּים הַמֵּתִים *do those live that are dead?*’ ‘Yes,’ saith God. Then saith Moses, ‘If those that are dead do live, remember Abraham, Isaac, and Jacob.’”

Ver. 42: Εἶπεν ὁ Κύριος τῷ Κυρίῳ μου, &c. *The Lord said unto my Lord, &c.*] Whereas St. Matthew tells us, That<sup>m</sup> “no man was able to answer him a word” to that argument, whereby he asserted the divinity of the Messias, it is plain that those evasions were not yet thought of, by which the Jews have since endeavoured to shift off this place. For the Talmudists apply the psalm to Abraham; the Targumist (as it seems) to David; others (as Justin Martyr tells us) to Hezekiah; which yet I do not remember I have observed in the Jewish authors. His words are in his Dialogue with Tryphon<sup>n</sup>: Καὶ τοῦτον<sup>o</sup> τὸν ψαλμὸν ὅτι εἰς τὸν Ἐξέχλιαν τὸν βασιλέα εἰρησθαι ἐξηγεῖσθαι τολμάτε, οὐκ ἀγνοῶ. *I am not ignorant, that you venture to explain this psalm* (when he had recited the whole psalm) *as if it were to be understood of king Hezekiah.*

The Jewish authors have it thus: “Semp<sup>p</sup> the Great said unto Eliezer [Abraham’s servant], ‘When the kings of the east and of the west came against you, what did you?’ He answered and<sup>q</sup> said, ‘The Holy Blessed God took Abraham, and made him to sit on his right hand.’” And again<sup>r</sup>: “The Holy Blessed God had purposed to have derived the priesthood from Shem; according as it is said, Thou art the priest of the most high God [Gen. xiv]: but because he blessed

<sup>1</sup> Shemoth Rabba, fol. 159. 1.

<sup>p</sup> Sanhedr. fol. 148. 2.

<sup>m</sup> Matt. xxii. 46.

<sup>q</sup> *English folio edition*, vol. ii. p.

<sup>n</sup> Pag. 250. [c. 33.]

470.

<sup>o</sup> *Leusden’s edition*, vol. ii. p. 558.

<sup>r</sup> Nedarim, fol. 32. 2.

Abraham before he blessed God, God derived the priesthood from Abraham. For so it is said, And he blessed him and said, Blessed be Abraham of the most high God, possessor of heaven and earth, and blessed be the most high God. Abraham saith unto him, Who useth to bless the servant before his Lord? Upon this God gave the priesthood to Abraham, according as it is said, The Lord said unto my Lord, Sit thou on my right hand. And afterward it is written, The Lord swore and will not repent, Thou art a priest for ever *for the speaking*" (for so they render יַעֲלֵךְ דִּבְרָתִי "of Melchizedek<sup>r</sup>." *Midras Tillin* and others also, in the explication of this psalm, refer it to Abraham. Worshipful commentators indeed!

Ver. 46: Θελόντων περιπατεῖν ἐν στολαῖς. *Which desire to walk in long robes.*] In garments to the feet; *in long robes*: which their own Rabbins sufficiently testify. "R. Jochanan<sup>s</sup> asked R. Banaah, כִּיצַד חֲלוּקָהּ שֶׁל תַּח " *What kind of garment is the inner garment of the disciple of the wise men?* It is such a one, that the flesh may not be seen underneath him." The Gloss is, It is to reach to the very sole of the foot, that it may not be discerned when he goes barefoot. טְלִית שֶׁל כִּיצַד תַּח " *What is the 'talith,' that the disciple of the wise wears?* That the inner garment may not be seen below it to a handbreadth."

What is that στολή πρώτη, Luke xv. 22, *the first robe?* [*the best robe*, A. V.] Is it the *former robe*, that is, that which the prodigal had worn formerly? or the *first*, i. e. *the chief and best robe?* It may be queried, whether it may not be particularly understood the *talith*, as what was in more esteem than the *chaluk*, and that which is the *first* garment in view to the beholders. "I<sup>t</sup> saw amongst the spoils אֶדְרֵת שְׁנָעָר *a Babylonish garment*, Josh. vii. [24.] Rabh saith, אֵיצְטֵלָא דְּמִילְתָּא *A long garment called melotes.*" The Gloss is, טְלִית שֶׁל צִמְרִי *a 'talith' of purest wool.*"

## CHAP. XXI.

VER. 24: Ἀχρι πληρωθῶσι καιροὶ ἔθνων. *Until the times of the Gentiles be fulfilled.*] "Jerusalem shall be trodden down

<sup>r</sup> [After the order of Melchizedek, A. V. Ps. cx. 4.]

<sup>s</sup> Bava Bathra. fol. 57. 2.

<sup>t</sup> Sanhedr. fol. 44. 1.



of the Gentiles, *until the times of the Gentiles be fulfilled:*" and what then? in what sense is this word ἄχρι, *until*, to be understood? Let every one have his conjecture, and let me be allowed mine. I am well assured our Saviour is discoursing about the fall and overthrow of Jerusalem; but I doubt, whether he touches upon the restoration of it: nor can I see any great reason to affirm, that the times of the Gentiles will be fulfilled before the end of the world itself. But as to this controversy, I shall not at present meddle with it. And yet, in the mean time, I cannot but wonder that the disciples, having so plainly heard these things from the mouth of their master, what concerned the destruction both of the place and nation, should be so quickly asking, "Lord, wilt thou at this time restore the kingdom to Israel?" Nor do I less wonder to find the learned Beza expounding the very following verse after this manner: "Then shall there be the signs in the sun, &c.; that is, after those times are fulfilled, which were allotted for the salvation of the Gentiles, and vengeance upon the Jews, concerning which St. Paul discourses copiously." Rom. xi. 25, &c.: when, indeed, nothing could be said clearer for the confutation of that exposition, than that of ver. 32; "Verily, I say unto you, This generation shall not pass away till all be fulfilled." It is strange this should be no more observed, as it ought to have been, by himself and divers others, when, in truth, these very words are as a gnomon to the whole chapter. All the other passages of the chapter fall in with Matt. xxiv and Mark xiii, where we have placed those notes that were proper; and shall repeat nothing here. Which method I have taken in several places in this evangelist, where he relates passages that have been related before, and which I have had occasion to handle as I met with them.

## CHAP. XXII.<sup>u</sup>

VER. 4: Καὶ τοῖς στρατηγοῖς. *And captains.*] They are called στρατηγοὶ τοῦ ἱεροῦ, ver. 52, *captains of the Temple*: and in the singular number, *the captain of the Temple*, Acts iv. 1: but who should this or these be?

I. All know that there was a Roman garrison in the castle

<sup>u</sup> *English folio edition*, vol. ii. p. 471.

of Antonia, whose charge especially was to suppress all tumults and seditions in the Temple: but was the tribune, or the centurions of that garrison called by the name of *στρατηγοὶ τοῦ ἱεροῦ*, the captains of the Temple? Surely rather *στρατηγοὶ τῆς Ἀντωνίας*, the captains of the castle of Antonia. And indeed it appears not that the Roman captains had conspired against the life of Christ, that Judas should betake himself to them to make a bargain for the betraying of him.

II. The conjecture might be more probable of those rulers in the Temple, concerning whom we have this mention<sup>x</sup>: “These<sup>y</sup> are the rulers that were in the Temple: Jochanan Ben Phineas, governor of the seals; Ahijah, set over the drink-offerings: Matthiah Ben Samuel, that presided over the lots,” &c. But to me it seems beyond all doubt that the *captains of the Temple* were the captains of the several watches. “In<sup>z</sup> three places the priests kept watch and ward in the Temple, viz. in Beth Abtines, Beth Nitsots, and Beth Mokad. The Levites also in one-and-twenty places more.” Whereas, therefore, these watches or guards consisted every one of several persons, there was one single person set over each of them as their captain, or the head of that watch. And this way looks that of Pilate, Matt. xxvii. 65; *ἔχετε κονστωδίας*, ye have a watch of your own; let some of them be sent to guard the sepulchre.

III. The *captain of the Temple*, therefore, distinctively and by way of eminence so termed, I would suppose him, whom they called *איש הר הבית* the ruler of the mountain of the house, who was the chief of all the heads of those wards. *איש הר הבית היה מחזיר על כל משמר ומשמר* “The<sup>a</sup> ruler of the mountain of the Temple takes his walks through every watch with torches lighted before him: and if he found any upon the watch that might not be standing on his feet, he said, ‘Peace be with thee!’ But if he found him sleeping, he struck him with a stick; and it was warrantable for him to burn the garments of such a one. And when it was said by others, ‘What is that noise in the court?’ the answer was made, ‘It is the noise of a Levite under correction, and whose

<sup>x</sup> *Leusden’s edit.*, vol. ii. p. 559.

<sup>y</sup> *Shekalim*, cap. 5.

<sup>z</sup> *Middoth*, cap. i.

<sup>a</sup> *Middoth*, ubi supr. hal. 2.

garments are burning, for that he slept upon the watch.' R. Eliezer Ben Jacob said, 'They once found my mother's son asleep, and they burnt his clothes.' Compare this passage with Rev. xvi. 15: "Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

It is easy distinguishing this *איש הר הבית* *captain of the mountain of the Temple* from *ממונה* the *ruler of the Temple* or the *sagan*. The former presided only over the guards; the latter over the whole service of the Temple. And so we have them distinguished, Acts iv. 1: there is *the captain of the Temple*, and Annas, who was the *sagan*.

[Quid<sup>b</sup> clarius Lucæ methodo hoc in loco? Intravit Satanas in Judam; paciscitur ille cum principibus Sacerdotum et *στρατηγούς*, quærit opportunitatem prodendi. Atque deinde venit dies Azymorum. Hæc bene consuant illi, qui cœnam istam, Johan. xiii, ad quam Satanas intravit in Judam, volunt esse cœnam Paschalem.]

Ver. 19: Τοῦτό ἐστι τὸ σῶμά μου. *This is my body.*] The words of the institution of the holy eucharist throughout the whole contain a reflection, partly by way of antithesis, partly by way of allusion.

I. *This is my body.* Upon the account of their present celebration of the Passover, these words might very well have some reference to the body of the Paschal lamb: the *body* (I say) *of the Paschal lamb*. For the Jews use this very phrase concerning it: "They<sup>c</sup> bring in a table spread, on which are bitter herbs, with other herbs, unleavened bread, *הרוסת* *pottage*, *כבש הפסח* *and the body of the Paschal Lamb*." And a little after: *ואוכל מגופו של פסח* *he eateth of the body of the Passover*. From whence our Saviour's meaning may be well enough discerned; viz. that by the same signification that the Paschal lamb was my *body* hitherto, from henceforward let *this bread be my body*.

II. *Which<sup>d</sup> is given for you.* But the apostle adds, "Which is broken for you:" which, indeed, doth not so well agree with the Paschal lamb as with the lamb for the daily sacrifice. For as to the Paschal lamb, there was not a bone

<sup>b</sup> Omitted by Strype.

<sup>c</sup> Maimon. in Hhamets umatsuh, cap. 8.

<sup>d</sup> *English folio edit.*, vol. ii. p. 472.

of it *broken*; but that of the daily sacrifice was *broken* and cut into several parts; and yet they are both of them the body of Christ in a figure. And although, besides the *breaking* of it, there are these further instances wherein the Paschal lamb and that of the daily sacrifice did differ, viz., 1. that the daily sacrifice was for all Israel, but the Paschal for this or that family: 2. the daily sacrifice was for the atonement of sin; the Passover not so: 3. the daily sacrifice was burnt, but the Passover eaten: yet in this they agreed, that under both the body of our Saviour was figured and shadowed out, though in a different notion.

III. *This do in remembrance of me.* As you kept the Passover *in remembrance* of your going out of Egypt. "Thou<sup>e</sup> shalt remember the day of thy going out of Egypt all the days of thy life. Ben Zuma thus explains it; The days of thy life, that is, in the day time: all the days of thy life, that is, in the night time too. But the wise men say, The days of thy life, that is, in this age: all the days of thy life, that the days of the Messiah may be included too." But whereas, in the days of the Messiah there was a greater and more illustrious redemption and deliverance than that out of Egypt brought about; with the Jews' good leave, it is highly requisite, that both the thing itself and he that accomplished it should be remembered. We suspect in our notes upon 1 Cor. xi, as if some of the Corinthians, in their very participation of the holy eucharist, did so far Judaize, that what had been instituted for the commemoration of their redemption by the death of Christ, they perverted to the commemoration of the going out of Egypt; and that they did not at all 'discern the Lord's body' in the sacrament.

Under the law there were several eatings of holy things. The first was that which *Siphra* mentions<sup>f</sup>, כהנים אוכלים ובעלים מתנפרים *when the priests eat of the sacrifice, and atonement is made for him that brings it.* There were other eatings, viz., of the festival sacrifices of the tenths, thanksgiving-offerings, &c., which were to be eaten by those that brought them; but these all now have their period: and now, *Do ye this, and do it in remembrance of me.*

<sup>e</sup> Beracoth, cap. i. hal. ult.

<sup>f</sup> Fol. 24. 4.

<sup>g</sup> *Leusden's edition*, vol. ii. p. 560.



IV. *This cup... which is shed for you.*] This seems to have reference to that *cup* of wine that was every day poured out in the drink offerings with the daily sacrifice; for that also was poured out for the remission of sins. So that the bread may have reference to the body of the daily sacrifice, and the *cup* to the wine of the drink offering.

V. *My blood of the new testament.*] So St. Matthew [xxvi. 28,] and St. Mark [xiv. 24,] with reference to “the blood of bulls and of goats,” with which the old testament was confirmed, Exod. xxiv; Heb. ix. 19.

VI. *The new testament in my blood.*] So our evangelist and so the apostle, 1 Cor. xi. [25.] with reference to the whole ministry of the altar, where blood was poured out; nay, with respect to the whole Jewish religion, for here was the beginning or entry of the new covenant. And indeed it seems that the design of that frequent communion of the Lord’s supper in the first ages of the church, among other things, was, that those who were converted from Judaism might be sealed and confirmed against Judaism; the sacrament itself being the mark of the cessation of the old testament and the beginning of the new.

Ver. 21: Πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος, &c. *But, behold, the hand of him that betrayeth me, &c.*] What can be desired more as a demonstration that Judas was present at the eucharist? And whereas the contrary is endeavoured to be proved out of John xiii, nothing is made out of nothing: for there is not one syllable throughout the whole chapter of the paschal supper, but of a supper before the ‘feast of the Passover.’

Ver. 26: Ὡς ὁ νεώτερος *As the younger.*] The vulgar and interlinear, *sicut junior*. We, *as the younger*, very well. For, as Beza hath it upon the place, νεώτερος, *proprie dicitur de ætate: it is properly to be understood of age.* I ask therefore,

I. Whether Peter was not the oldest of the whole company? What reason can any have to deny this? It was necessary that some one of them should be the first both in number and order; and it was as fit and equal that the oldest amongst them should be reckoned the first. And who will you say was older than Peter? Hence was it that he had<sup>h</sup> the first place in the catalogue of the apostles, because he was the oldest.

<sup>h</sup> *English folio edition*, vol. ii. p. 473.

For this reason he sat at table in the uppermost place next our Lord: for this reason did our Saviour so often direct his discourse so immediately to him: and for this reason were his answers to Christ taken in the name of all the rest, viz., because the oldest. Which brings to mind *אמוריה או מתרגמיה של ר' the interpreter of the doctor* in the school of the Rabbins, who was the interlocutor between the master and the disciples, and for that reason the chief in the school, but without any primacy. Whereas therefore St. Peter, after our Saviour's ascension into heaven, was (to speak vulgarly) the *prolocutor* in that sacred college, what more probable reason can be offered why he was so, than this seniority? Were not others as capable as speaking as he? had they not equal authority, zeal, faith, knowledge with him, &c.? but he indeed was the eldest man.

II. I cannot therefore but suspect from the proper signification of the word *νεώτερος*, *younger*, (to which *ὁ μεῖζων*, *the greater*, respecting age, does answer,) that some one amongst them had been challenging some privilege and primacy to himself upon the account of seniority: and unless any can make it out that there was somebody older than Peter, pardon me, if I think that he was the chief in this contention, and that it was chiefly moved betwixt himself and the two sons of Zebedee. For it seems unlikely that the other nine would have contended for the primacy with Peter, James, and John; whom Christ had so peculiarly distinguished in their presence with marks of his favour. So that the struggle seems to be especially between these three and Peter the beginner of the strife: which appears, partly in that our Saviour rebukes him by name, and partly in that he could not forget without some grudge, that request of the two brothers, "Lord, let us sit one on thy right hand, the other on thy left."

Ver. 31: *Σίμων, Σίμων Simon, Simon.*] Let us change the name and person: "Thomas, Thomas;" or "Philip, Philip, Satan hath desired, &c.; but I have prayed," &c. And who would from hence have picked out an argument for the primacy of Thomas or Philip over the rest of the apostles and the universal church? And yet this do the Romanists in the behalf of Peter. Who would not have taken it rather as a severe chiding? As if he should have said, "Thou, Thomas or Philip, art thou so hot in contending for the primacy, while

Satan is so hot against all of you? And whilst you are at strife amongst yourselves, he is at strife against you all!" Under such a notion as this I doubt not our Saviour did speak to Peter, and that in these words he found a severe reprimand rather than any promotion to the primacy.

Ver. 32: *Ἰνα μὴ ἐκλείπῃ ἡ πίστις σου* *That thy faith fail not.*] There seems an emphasis in the word *πίστις*, *faith*. As to the other apostles, indeed, that Christian courage and magnanimity which they ought to have exerted in that difficult time did fail them; but their *faith* was nothing so near shipwreck as Peter's faith was. They indeed deserted their Master and fled, Mark xiv. 50: which they seem to have not done without some connivance from himself, John xviii. 8. But when Peter renounced and abjured his Lord, how near was he becoming *משיב* an *apostate*<sup>i</sup>, and his faith from suffering a total shipwreck? Certainly<sup>k</sup> it was Peter's advantage that Christ prayed for him; but it was not so much for his honour, that he, beyond all others, should stand in need of such a prayer.

Ver. 36: *Πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν* *Let him sell his garment, and buy a sword.*] Doth our Saviour give them this counsel in good earnest?

I. He uses the common dialect. For so also the Rabbins in other things: "He! that hath not wherewithal to eat, but upon mere alms, let him beg or sell his garments to buy oil and candles for the feast of Dedication," &c.

II. He warns them of a danger that is very near; and in a common way of speech lets them know that they had more need of providing swords for their defence against the common enemy, than be any way quarrelling amongst themselves. Not so much exhorting<sup>m</sup> them to repel force with force, as to give them such an apprehension of the common rage of their enemies against them, that might suppress all private animosities amongst themselves.

Ver. 37: *Καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει* *For the things concerning me have an end.*] That is, "My business is done, yours is but beginning. While I was present, the children of the bridechamber had no reason to weep; but when I am taken away, and numbered amongst the transgressors, think

<sup>i</sup> [See Buxtorf Lex. T. & R. sub v. col. 2441.]

<sup>1</sup> Maimon. Chanuchah, cap. 4.

<sup>m</sup> *English folio edition*, vol. ii.

<sup>k</sup> *Leusden's edition*, vol. ii. p. 561. p. 474.



what will be done to you, and what ought to be done by you ; and then think if this be a time for you to be contending with one another."

Ver. 43 : "Ἄγγελος ἐνισχύων αὐτόν" *An angel strengthening him.*] I. In his temptations in the wilderness there was no angel by him ; for St. Matthew saith, chap. iv. 11, "Then the devil leaveth him, and, behold, angels came and ministered unto him:" that is, not till the devil had first left him. But in the midst of this trial there was an 'angel strengthening him:' and why so? By reason of his agony, you will say, and that very truly: but whence arose this agony? and of what kind was it? It was occasioned (you will say) from a sense of divine indignation and wrath. This dare not I say or imagine, that God was angry or conceived any indignation against him at all. And if the anguish and agony of his mind was the result of the divine wrath pressing in upon him, I do not see what kind of comfort an angel could minister against the wrath of God. It is rather an argument God was not angry with him, when he sent an angel to comfort him.

II. It is not to be doubted, but that Christ was now wrestling with a furious enraged devil; yea, a devil loosed from his chain, and permitted, without any check or restraint from divine providence, to exert all his force and rage against him: which was permitted by God, not from any displeasure against his Son, but that even human nature might, by this her combatant, get a conquest over this insulting enemy. For it had been a small thing to have vanquished the devil by mere divine power.

III. However therefore it is not here related in express terms, yet could I easily persuade myself, that the devil might at this time appear to our Saviour in some visible shape. When he tempted him in the wilderness, he put on the disguise of some good angel, or rather some kind of resemblance of the Holy Ghost. But in this last temptation he puts on himself, and appears in his own colours; viz. in some direful formidable figure, on purpose to terrify our Lord. And from thence it was that ἤρξατο ἐκθαμβεῖσθαι καὶ ἀδημονεῖν, *he began to be sore amazed, and to be very heavy*, Mark xiv. 33; and here, γίνεσθαι ἐν ἀγωνίᾳ, *to be in an agony*. Nor do I rashly, and without any ground, suppose this, but upon these reasons:

I. Whereas that old dragon assaulted the first Adam in



a garden in a visible shape; it is not absurd to imagine, he did so now to the second Adam, in a garden, in a visible shape.

II. This our evangelist tells us concerning his temptation in the wilderness, that<sup>n</sup> “when the devil had ended all the temptation, he departed from him, ἄχρι καιροῦ, *for a season.*” Here he takes the *season* to return<sup>o</sup>; and I see no reason why he should not at this time, as well as in the wilderness, assume some visible shape. Then, indeed, he addressed himself in a charming and grateful shape, to have enticed and deceived him; but now in a frightful and horrid one, to have amazed and terrified him. He had already experienced how vain a thing it was to go about to cheat and allure him: what remained therefore but to shake his mind (if possible) with fright and terror?

III. For when he had no greater invention in his whole storehouse, by which he could distress and shake the minds of mortals, than the horrid apparition of himself, none will conceive he would neglect this engine, that if it could be, he might disturb his soul through his eye. That, therefore, which the Jews feign or dream about Solomon, that he saw the angel of death (that is, the devil) gnashing his teeth, and that a disciple of Rabbi did so too<sup>p</sup>, I suppose acted in good earnest here; namely, that Christ saw the devil, that old dragon, gaping at him with all horror he could put on. And in this sense would I understand that of the “messenger of Satan buffeting the apostles:” viz. that the devil did appear visibly to him in some frightful shape, to afflict and terrify him. And perhaps that vehement desire he had to sift the disciples (ver. 31) respects this same thing, namely, that he might be permitted to assault them with such kind of affrightments.

Ver. 44<sup>r</sup>: Ὁ ἰδρῶς αὐτοῦ ὥσεὶ θρόμβοι αἵματος· *His sweat was as it were great drops of blood.*] Diodorus Siculus, speaking of a country where Alexander the Great had to do with Porus, hath this passage<sup>s</sup>; “There are serpents there οἱ διὰ τῶν δηγμάτων ὀξεῖς θανάτους ἀπειργάζοντο. Τὸν δὲ πληγέντα πόνοι δεινοὶ συνέειχον, καὶ ῥύσις ἰδρώτος αἵματοειδοῦς κατέειχε· *which, by*

<sup>n</sup> Chap. iv. 13.

<sup>o</sup> John xiv. 30.

<sup>p</sup> Hieros. Kilaim, fol. 32. 2.<sup>o</sup>

<sup>q</sup> 2 Cor. xii. [7.]

<sup>r</sup> *English folio edition*, vol. ii. p. 475. *Leusden's edition*, vol. ii.

p. 562.

<sup>s</sup> Lib. xvii. pag. 560.

*their bites would occasion most bitter deaths: they are horrible pains that afflict any that are struck by them, and an issue of sweat, like blood, seizeth them.*" I would ascribe this bloody sweat of our Saviour to the bite of that old serpent, rather than to the apprehension of divine wrath.

Ver. 47: Φιλήσαι αὐτόν. *To kiss him.*] Our Saviour had to do with a frightful and terrifying devil; but this traitor seems possessed with a tame and gentle one. He converses with the apostles, and there is no token of a devil dwelling in him. He is present at the Passover, at the eucharist, and the very lips of Christ, and still no sign of Satan being his inmate. But when once the devil hath done his work by thee, then, Judas, take heed of thy devil.

As to this treacherous contrivance of Judas, let us frame the most gentle opinion of it that the matter can bear: for instance, that he might perhaps think with himself, that it was not possible for Christ to be apprehended by the Jews, having already seen him working such stupendous miracles, and more than once strangely delivering himself from them: and grant further, that when he said to them, "Whomsoever I shall *kiss*, that is he, lay hold of him," he said it scoffingly, as believing they could not be able to lay hold on him: grant we, in a word, that when he saw him condemned, he repented himself, having never suspected that matters would have gone so far, presuming that Christ would easily have made his escape from them, and himself should have got thirty pieces of silver by the bargain: let us grant, I say, that this was his contrivance, and colour it over with as plausible excuses as we can; yet certainly was there never any thing so impiously done by mortal man, than for him thus to play with the Holy of Holies, and endeavour to make merchandise of the Son of God. However, I suspect much worse things hatched in the breast of this traitor: viz. that Christ did really not please him; and, with the great chiefs of that nation, though he supposed him the true Messiah, yet not such a one as answered their carnal expectation.

The Rabbins distinguish between *lawful kisses* and נשיקות תפלות *kisses of folly*; saying<sup>t</sup>, that "all kisses are kisses of folly excepting three:" which they there reckon up. But what

<sup>t</sup> Shemoth Rabba, fol. 122. 4.

kind of *kiss* was this? a *kiss of folly*? Alas! it is too low and dwarfish a term for this gigantic monster.

Ver. 53: Αὔτη ὥμων ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτός.  
*This is your hour, and the power of darkness.*] The serpent himself is now come in Judas; and the seed of the serpent was that rout that came with him, to whom it was fatal to bruise the heel of the Messiah; and now was the hour for that wickedness. It was anciently foretold and predetermined, both as to the thing itself and the instruments; and now all fences lie open, and you may do what you please. The chains of the devil himself are now loosed; and it is permitted to him, without the least check or restraint of Divine Providence, to exert all his furies at pleasure; for now is the power of darkness.

Σκότος, *darkness*, is the devil among the allegorists. “It<sup>u</sup> is said, On the first day of the creation, the angel of death [i. e. the devil] was created, according as it is written, There was darkness upon the face of the deep; that is, the angel of death, who darkeneth the eyes of men.”

#### CHAP. XXIII.<sup>x</sup>

VER. 2: Τοῦτον εὗρομεν διαστρέφοντα τὸ ἔθνος. *We found this fellow perverting the nation.*] “A<sup>y</sup> disciple corrupting his food publicly, יֵשׁוּ הַנּוֹצְרִי כגון *as did Jesus of Nazareth.*” ‘To corrupt their food publicly,’ is a phrase amongst the Rabbins to denote a mingling of true doctrine with heresy, and the true worship of God with idolatry. This was the accusation they framed against our Saviour at this time, that he taught heterodox and destructive principles, such especially as would tend to turn off and alienate the people from their obedience to the Romans. Aruch recites this passage of the Talmud more cautiously; for instead of *as Jesus of Nazareth did*, he hath it, *as Jeroboam did*.

Ver. 7: Ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδη. *He sent him to Herod.*] Did Pilate do this as yielding to Herod a jurisdiction in capital matters within the city of Jerusalem upon those that were Galileans? Probably he did it, either in

<sup>u</sup> Aruch in חשך in *Jelammednu*, on those words, *Take the rod*.

<sup>x</sup> *English folio edition*, vol. ii. p. 476.

<sup>y</sup> Sanhedr. fol. 103. 1.



flattery to the tyrant, or else that he might throw off from himself both the trouble and the odium that might arise upon the occasion of condemning Jesus, whom he judged to be an innocent man, and whom in some measure he pitied, looking upon him as שרשן a sort of a *delirant* person, one not very well in his wits: which opinion also Herod seems to have conceived of him, by putting upon him that fool's coat where-with he clothed him, ἐσθῆτα λαμπράν: which I should willingly enough render *white and shining*, but that I observe our evangelist, when he hath occasion to mention such a garment, calls it a *white and shining robe* expressly. Ὁ ἱματισμὸς αὐτοῦ λευκός, chap. ix. 29, *his garment was white and glistering*: δύο ἄνδρες ἐν ἐσθῆτι λευκῇ, Acts i. 10, *two men in white apparel*.

Ver. 30<sup>2</sup>: Τότε ἀρχονται λέγειν τοῖς ὄρεσι, &c. *Then shall they begin to say to the mountains, &c.*] So they do say, Rev. vi. 6: from whence, among other arguments, it may be reasonably supposed, that that chapter treats of the plagues and afflictions that should forerun the destruction of Jerusalem, and, indeed, the destruction and overthrow itself. Weigh the place accurately; and perhaps thou wilt be of the same mind too. Nay, I may further add, that perhaps this observation might not a little help (if my eyes fail me not) in discovering the method of the author of the Book of the Revelation.

Ver. 31: Εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, &c. *If they do these things in a green tree, &c.*] Consult John Baptist's expression, Matt. iii. 10; "Now also the axe is laid to the root of the tree," viz., then when the Jewish nation was subdued to the government of the Romans, who were about to destroy it. And if they deal thus with me, a *green* and flourishing tree, what will they do with the whole nation, a dry and sapless trunk?

Ver. 34: Ἐβαλον κλήρον. *They cast lots.*] *They cast lots* for his seamless coat, John xix. 23, 24. Moses is supposed to have ministered in such a garment: "In<sup>a</sup> what kind of garment did Moses attend the seven days of consecration? בחלוק לבן *In a white vestment.* Rabh Cahnah saith, בחלוק

<sup>2</sup> *Leusden's edition*, vol. ii. p. 563.

<sup>a</sup> *Taanith*, fol. 11. 2.



לבן שאין לו אימרא *In a white vestment, wherein there was no seam.*" The Gloss is, "The whole garment was made of one thread, and not as our clothes are, which have their sleeves sewed<sup>b</sup> to the body with a seam." But he gives a very senseless reason why his coat was without a seam; viz., to avoid the suspicion lest Moses should at any time hide any consecrated money within the seams of his coat.

Ver. 36: "Οξος προσέφερον αὐτῷ. *They brought him vinegar.*] *Vinegar* was the common drink of the Roman soldiers; and hence those to whom the custody of crucified persons was committed had it always ready by them. "He commanded that no soldier should drink wine in their expedition, but that every one should content himself with *vinegar*<sup>c</sup>."

"The provision this man (viz., *Misitheus*) made in the commonwealth was such, that there never was any great frontier-city which had not *vinegar*, bread-corn, and bacon, and barley, and chaff, laid up for a whole year<sup>d</sup>," &c. "Thou<sup>e</sup> shalt give us as much hay, chaff, *vinegar*, herbs, and grass, as may suffice us."

Hence it may become less difficult to reconcile the evangelists amongst themselves, speaking of *wine* given him *mingled with myrrh*, and of *vinegar* too; viz., a twofold cup: one, before he was nailed to the cross, i. e. of wine mingled with *myrrh*; the other, of *vinegar*, while he hung there: the first, given by the Jews according to their custom; the second, by the soldiers, in abuse and mockery. But if you will grant a third cup, then all difficulty vanisheth indeed. Let the first be *wine mingled with myrrh*; the second, *vinegar mingled with gall*; the third, *mere vinegar*: which the soldiers gave to malefactors if they had desired drink, being that which they drank themselves. Hence the σκεῦος ὄξους μεστόν, *the vessel filled with vinegar*, was always in readiness, that the soldiers might drink when they had a mind, and persons also upon the cross, if they stood in need of it.

Ver. 42: Μνήσθητί μου, Κύριε. *Lord, remember me.*] Christ is now upon the cross, as of old Joseph was in the prison, between two malefactors. There one of them was delivered,

<sup>b</sup> *English folio edit.*, vol. ii. p. 477.

<sup>c</sup> *Ælian. Spartian. in Pescen. Nigr.*

<sup>d</sup> *Capitolin. in Gordiano tertio.*

<sup>e</sup> *Trebell. Poll. in Claudio.*

the other hanged; here one obtains salvation, the other perisheth. The faith of this thief is admirable; and kept even pace with that of the apostles, if, in some circumstances, it did not go beyond it. The apostles acknowledged 'Jesus to be the Messiah;' and so doth he: with this addition, which I question whether they did so clearly own and know or no, viz., that Christ should reign and have his kingdom after his death. He seems to have a sounder judgment concerning Christ's kingdom than the apostles themselves, as may be gathered from their question, Acts i. 6.

It pleased God, in this last article of time, to glorify the riches of his grace in a singular and extraordinary manner, both in the conversion of a sinner and the forgiveness of his sins: I say in such an article of time which the world had never before seen, nor ever was like to see again; viz., in the very instant wherein the Messiah was finishing his redemption. It was not unknown to either of the thieves that Jesus was therefore condemned to die because he had professed himself 'the Christ;' hence that of the impenitent malefactor, "If thou art Christ, save thyself and us." And if the penitent thief did for a while join with the other in his petulant reproaches (which seems intimated to us Matt. xxvii. 44), yet was his heart touched at length, and, perhaps, upon his observation of that miraculous darkness which at that time had covered the world.

Ver. 43: *Σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.* *To day shalt thou be with me in paradise.*] I. Let us here first consider the phrase ἐν τῷ παραδείσῳ, *in paradise*: in common Jewish speech, בגן עדן *in the garden of Eden*. In what sense we may collect from these following passages: ת'ר' נננסו בפרדס "The<sup>f</sup> Rabbins have a tradition. There are four that went into paradise: namely, Ben Azzai, Ben Zumah, Acher, and R. Akibah. R. Akibah saith unto them, 'When you come to the stones of pure marble, do not ye say מים מים *Waters, waters* [i. e. Alas! these waters will hinder us from going forward]; for it is written, He that telleth lies shall not dwell in my presence [now, it would be a lie to call white marble water]. "Ben Azzai רציץ *looked with some curiosity about him*, and died: of him the Scripture speaks, 'Precious

<sup>f</sup> Chagigah, fol. 14. 2.

in the eyes of the Lord  $\xi$  is the death of his saints<sup>h</sup>. Ben Zumah **וּנְפָגַע הַצִּיץ** *looked with some curiosity about him, and he was disturbed in his intellectuals*: of him the Scripture speaketh, 'Hast thou found honey? eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it.'"

Aruch, reciting these words, saith, " **נִינְהוּ פָּרַדִּים מְעִיִּין גֵּן עֵדֶן** *It is called paradise, under the signification of the garden of Eden, which is reserved for the just. This place is בערבות in the heavens, where the souls of the just are gathered together.*" And the Talmudical Gloss hath it much to the same sense: "These four, by God's procurement, **עָלוּ לַרְקִיעַ** *went up into the firmament.*"

While we are reading these passages, that story may easily occur to mind of St. Paul's being "caught up into *paradise*," 2 Cor. xii; and perhaps the legend before us is but the ape of that story. In the story it is observable, that *paradise* and the 'third heaven' are one and the same thing: in the legend *paradise* and **עַרְבִית** the *highest heavens*. For so the doctors comment upon the word in Psalm lxviii. 5: "There<sup>i</sup> are seven classes or degrees of just persons, who see the face of God, sit in the house of God, ascend up unto the hill of God, &c. And to every class or degree there is allotted their proper dwellingplace **בְּגֵן עֵדֶן** *in paradise*. There are also seven abiding places in hell. Those that dwell in paradise, **כְּזוֹהַר הַרְקִיעַ** *they shine like the shining of the firmament*, like the sun, like the moon, like the firmament, like the stars, like lightning, like the lilies, like burning lamps<sup>k</sup>."

II. Our Saviour, therefore, telling the penitent thief, *This day shalt thou be with me in paradise*, he speaks in the common dialect, and to the capacity of the thief; viz., that he should be in heaven with Christ, and with all just persons that had left this world. Nor, indeed, would I fetch the explication of that article of our creed, *Κατήλθεν εἰς ἄδου*, *He descended into hell*, from any passage in the Scripture sooner than this here: adding this, that we must of necessity have recourse to the Greek tongue for the signification of the word *ἄδης*, which they generally use to denote *the state*

$\xi$  Leusden's edition, vol. ii. p. 564.

<sup>h</sup> English folio edit., vol. ii. p. 478.

<sup>i</sup> Midras Tillin, fol. 11. 3.

<sup>k</sup> Ibid.



of the dead, as well the blessed as the miserable. Those who expound that passage in 1 Pet. iii. 19, of his going down from the cross into hell to preach to the spirits in prison there, do very little regard the scope of the apostle, and are absolute strangers to his meaning in it. For,

1. In that he shuts up the generation before the flood in an infernal prison, he falls in with the received opinion of that nation, which was, that that generation had no part in the world to come; and that they were condemned to boiling waters in hell.

2. He compares the present generation of the Jews with that generation before the flood; that Christ did of old preach even to that generation, and so he hath done to this; that that generation perished through its disobedience, and so will this. He runs much upon the same parallel in his second Epistle, chap. iii. 6, &c. We must observe, that the apostle makes his transition from the crucifixion and resurrection of our Saviour directly to the generation before the flood, passing over all those generations that came between, on purpose that he might make the comparison betwixt that and the age he lived in.

Ver. 53: 'Ενετύλιξεν αὐτὸ σινδώνι. *Wrapped it in linen.*]

משפחות ספרים שבלו עושין אותן תכריכין למת מצוה, *Mar Zutra saith, that out of the linen in which they wrapped up books, when it grew old they made shrouds for the dead of the precept; for this is to their disgrace.*" The Gloss adds, "That they do it of the linen wherein they fold up the book of the Law." Him who had suffered death by the sentence of the Sanhedrim, or magistrate, they were wont to call מת מצוה *the dead of the precept*, because he was executed according to the precept: and such a one to them was our Jesus. Now as to one that was condemned to death by the magistrate, they had an opinion that by how much the more disgracefully they dealt with him, by so much the greater atonement was made for him. Hence that expression, לֹא הָיוּ מְתַאבְּלִין *"They did not openly bewail him, that that very setting him at nought" (no man lamenting him) "might redound to his atonement."*

<sup>1</sup> Megillah, fol. 26. 2.



And from thence, perhaps, if the women at Jerusalem had bewailed any other person as they bewailed our Saviour, that other person might have said, "Ye daughters of Jerusalem, weep not for me, lest ye cut short my atonement:" but Christ speaks to them upon a far different account. And under this notion they wrapped one that had been so executed, in some ragged, torn, old, dirty windingsheets; that this disgrace, being thrown upon him, might augment his expiation. But this good Arimathean behaves himself otherwise with Jesus, as having conceived quite another opinion concerning him.

Ver. 54<sup>1</sup>: Καὶ σάββατον ἐπέφωσκε. *And the sabbath drew on.*] The vulgar reads, *et sabbatum illucescebat; the sabbath began to dawn*: not ill rendered. Beza reads, *et sabbatum succedebat; and the sabbath succeeded*: not properly. One would have thought it would have been more congruously said, Καὶ εἰς σάββατον ἐσκοτίσθη, *it began to be dark towards the sabbath*: for the night before the sabbath was coming on: but,

I. The sabbatical candles that were lighted in honour of the sabbath were now set up. "There<sup>m</sup> are three things which it is necessary a man should warn those of his own house of on the evening of the sabbath, when night is coming on: Have you paid your tenths? ערבית *Have you begun your Erublick society?* את הנר הדליקו *light up your candle.*" "Men<sup>n</sup> and women are bound to light up a candle in their houses upon the sabbath day. If a man hath not bread to eat, yet he must beg from door to door to get a little oil to set up his light." These things being noted, the evangelist may not be improperly understood thus, "The sabbath began" to shine with the lights set up;" respect being had to these sabbath candles. But I do not acquiesce here.

II. The evening of the sabbath was called amongst the Jews אור יד' בורקין את החמץ באור הנר *light<sup>v</sup>. By the light of the fourteenth day they make a search for leaven by the light of a candle. By the light of the fourteenth day*; that is, on the evening, or in the night that immediately precedes that day. So Rambam upon the place, בדיקת החמץ בלילה<sup>l</sup>.

<sup>1</sup> *English folio edition*, vol. ii. p. 749.

<sup>m</sup> Schabb. fol. 34. 1.

<sup>n</sup> Maimon. in Schabb. cap. 5.

<sup>o</sup> *Leusden's edition*, vol. ii. p. 565.

<sup>p</sup> Pesachin, fol. 34. 1.

the search for leaven is in the night of the fourteenth day, although the eating of leavened bread is not forbidden before the noon of the fourteenth day. But they instituted this because it is most convenient searching in the night time by candlelight; and at that time also all persons are at home."

"The<sup>q</sup> woman that miscarries on the light [i. e. the evening] of the eighty-first day, the Shammean school absolves her from any offering: but the school of Hillel doth not." The Gloss hath it, 'אור לבא' ליל לבא on the light of the eighty-first day, i. e. in the night of the eighty-first day. The question disputed there is: "The woman that had been brought to bed of a girl was bound to the purification of eighty days;" when those days were at an end, then she was bound to offer, Levit. xii. 5, 6. Now therefore seeing the oblation was to be brought on the eighty-first day, the question is, What if the woman should happen to miscarry within the very night that begins the eighty-first day, must she the next day offer one or two sacrifices? one for the girl, and one for that of which she hath miscarried? The Shammean school will have but one, but the school of Hillel saith two.

*Pesikta*<sup>r</sup> speaking concerning a vowed sacrifice, from Levit. vii. 17, hath this passage: 'אכל ואכל לאור השלישי' יכול יאכל יאכל לאור השלישי "Perhaps it may be eaten on the light [i. e. the evening] of the third day. The text saith יום השלישי upon the third day; it is eaten until the third day. אינו נאכל לאור השלישי It is not eaten on the light [i. e. the evening, or the night] of the third day:" for then the third day was actually begun. But now in this phrase they restrain the word especially to the beginning of the night, though sometimes it is taken for the whole night, as in that tradition newly quoted concerning the woman that miscarried: and so the Gloss upon *Pesachin*. Maimonides<sup>s</sup> discoursing about putting away the leaven which ought to be 'אור ליד' on the light of the fourteenth day, i. e. on the night that begins the fourteenth day, hath this passage; "By prescription of the scribes they search for, and cast out their leaven לילה מתחלת ליל יד in the night; namely, the beginning of that night that ushers in the fourteenth day. Much to the same sense the Gemarist con-

<sup>q</sup> Chierithuth, fol. 79. 2. Adaioth, cap. 4. hal. 10.

<sup>r</sup> Fol. 10. 4.

<sup>s</sup> In Hhamets umatsah, cap. 2.

cerning אורתא *the light*: נשף אורתא הוא<sup>t</sup> "How comes twilight to be called אורתא *light*? From thence, because it is written, In the twilight, in the evening, of the day," Prov. vii. 9. Rambam thinks it so called by a rule of contraries; for so he in *Pesachin*: "The<sup>u</sup> night is called אור *light*, by the same rule that they call many<sup>y</sup> other things by their contraries."

But the Gemarists upon the<sup>~</sup>place<sup>~</sup>affirm that the evening is not improperly called *light*, and<sup>~</sup>prove it from that expression, Psalm cxlviii. 3: הַלְלוּהוּ כָּל-כוֹכְבֵי אוֹר Praise him *all ye stars of light*. However unsuitably therefore it might sound in the ears of Greeks or Latins, when they hear the evening or the beginning of the night expressed by ἐπέφωσκε, yet with the Jews it was a way of expression very usual: and they could readily understand the evangelist speaking in their own vulgar way, when he would tell us *the night of the sabbath drew on*; but expresseth it by ἀββατον ἐπέφωσκε, *the light of the sabbath began to shine*.

Ver. 56<sup>x</sup>: Καὶ τὸ μὲν ἀββατον ἡσυχασαν *And rested the sabbath day*.] If our Saviour was taken down from the cross about sunset, as it was provided, Deut. xxi. 23, Josh. viii. 29, then had the women this interim of time to buy their spices and despatch other businesses before the entry of the sabbath day.

I. בין השמשות *Between the suns*. So they called that space of time that was between the setting of the sun and the appearance of any star.

II. Might they not have that space of time also that was between the first and second star? We may judge something from this passage: "In<sup>y</sup> the evening of the sabbath, if he see one star and do any work, he is acquitted; but if he see two stars, let him bring his trespass-offering."

III. Might they not have some farther allowance in the case of funerals? We may judge from this passage: עושין כל צורכי המת *they<sup>z</sup> do all works necessary about the dead* [on the sabbath day]; they anoint him, they wash him, provided only that they do not stir a limb of him," &c. It was not

<sup>t</sup> Beracoth, fol. 3. 2.    <sup>u</sup> Cap. 1.

<sup>x</sup> *English folio edit.*, vol. ii. p. 480.

<sup>y</sup> Hieros. Beracoth, fol. 2. 2.

<sup>z</sup> Schab. fol. 151. 1.



safe for those women to shew themselves too busy in preparing for his interment; especially seeing Jesus died as a malefactor, and was odious to the people: this might exasperate the people against them, and so much the more too, if they should, in the least measure, violate the sabbath day. But further, besides the honour they gave to the sabbath, it was not prudence in them to break it for a work which they thought they might as well do when the sabbath was done and over.

## CHAP. XXIV.

VER. 5: *Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν νεκρῶν; Why seek ye the living among the dead?*] “A<sup>a</sup> parable. A certain priest (who had a foolish servant) went somewhere without the city. The servant seeking about for his master<sup>b</sup>, goes into the place of burial, and there calls out to people standing there, ‘Did you see my master here?’ They say unto him, ‘Is not thy master a priest?’ He said, ‘Yes.’ Then said they unto him, ‘Thou fool, who ever saw a priest among tombs?’ So say Moses and Aaron to Pharaoh; ‘Thou fool, is it the custom to *seek the dead among the living?* (or perhaps *the living among the dead?*) Our God is the living God; but the gods of whom thou speakest are dead,’” &c.

Ver. 13: *Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι, &c. And behold two of them were going, &c.*] One of these was Cleopas, ver. 18, whom we have elsewhere shewn to be the very same with Alphous, both from the agreement of the name (for *הלפאי* writ in Hebrew, serves for both names), and also by comparing John xix. 25, with Mark xv. 47, and Matt. xxvii. 56. That Peter was the other, I do not at all question, grounding my confidence upon ver. 34 of this chapter; and 1 Cor. xv. 5. This Cleopas or Alphous, we see, is the speaker here, and not Peter, being older than Peter, as being the father of four of the apostles.

Ver. 15: *Ὁ Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς Jesus himself drew near, and went along with them.*] “After<sup>c</sup> that, he appeared in another form unto two of them, as they walked, and went into the country.” But what *form* that was, it

<sup>a</sup> Shemoth Rabba, fol. 124. 1.

<sup>b</sup> Leusden's edition, vol. ii. p. 566.

<sup>c</sup> Mark xvi. 12.



would be something bold to determine. But it seems to be different from the form of a *gardener*, and indeed not the *form* of any plebeian; but rather of some scholar, because he instructs them while they were upon the road, and giveth thanks for them when they sat at meat. So *Beracoth*<sup>d</sup>; “If two<sup>e</sup> eat together, the one of them סופר *a learned man*, the other of them בור *an unlearned man*, he that is the learned man gives thanks.” Hence that passage<sup>f</sup>: “Janneus the king calls out Simeon Ben Shetahh, vice-president of the Sanhedrim, and a doctor, to say grace after supper: and thus he begins; ‘Blessed be God for the meat which Janneus and his guests have eaten.’ To whom the king, ‘How long wilt thou persist in thy frowardness?’ Saith the other, ‘Why, what should I have said? Must we bless God for the meat that we have eaten, when as I have eaten none at all?’”

Ver. 21: Ἡμεῖς δὲ ἠλπίζομεν *We trusted, &c.*] “We trusted it had been he that should have redeemed Israel:” viz., in the sense that that nation had of a *redemption*, which they hoped for from the Gentile yoke. But the poverty and meanness of Jesus gave them no ground to hope that any such thing should be brought about by arms, as that people had generally dreamed; they hoped, however, it might have been miraculously accomplished, as their first redemption from Egypt had been.

Τρίτην ταυτὴν ἡμέραν ἄγει σήμερον *To day is the third day, &c.*] It is worthy our observation what notice the Rabbins take of *the third day*: “Abraham<sup>g</sup> lifted up his eyes the third day, Gen. xxii. 4. It is written, After two days will he revive us: in the third day he will raise us up, and we shall live in his sight. Hos vi. 2. It is written, concerning *the third day* of the tribes, Joseph said unto them, *The third day*, Gen. xlii. 18. Concerning *the third day* also of the spies: Hide yourselves there *three days*, Josh. ii. 16. And it is said of *the third day* of the promulgation of the law, And it came to pass on *the third day*, Exod. xix. 16. It is written also of the *third day* of Jonas, Jonas was in the belly of the fish *three days* and three nights, Jonah i. 17. It is written also of the *third day* of those that came up out of the captivity, And

<sup>d</sup> Fol. 45. 2.

<sup>e</sup> *English folio edit.*, vol. ii. p. 481.

<sup>f</sup> Bereshith Rabba, fol. 101. 3.

<sup>g</sup> Ibid. fol. 62. 2.

there abode we in tents *three days*, Ezra viii. 15. It is written also of the *third day* of the resurrection from the dead, After two days will he revive us, and *the third day* he will raise us up. It is written also of *the third day* of Esther, And on *the third day* Esther put on her royal apparel, Esther v. 1. The Targumist adds, *ביוםא תליתאה דפסחא* *On the third day of the Passover.*” And that indeed is the day we are at present concerned in, namely, *the third day* of the Passover. If these things were taken so much notice of concerning the *third day*, at that time, in the schools and synagogues, (as I see no reason why it should be denied,) then these words of Cleopas may seem to look a little that way, as speaking according to the vulgar conceptions of the Jews. For whereas it had been plain enough to have said, *τρίτην τὴν ἡμέραν ἀγείσήμερον*, *to day is the third day*, but he further adds, *σὺν πάνσι τοῦτοις*, *beside all this*, and the word *ταύτην*, *this*, too; there seems a peculiar force in that addition, and an emphasis in that word. As if the meaning of it were this: “That same Jesus was mighty in word and deed, and shewed himself such a one, that we conceived him the true Messiah, and him that was to redeem Israel: and besides all these things which bear witness for him to be such, *this very day* bears witness also. For whereas there is so great an observation amongst us concerning the *third day*, this is the *third day* since he was crucified; and there are some women amongst us, that say they have been told by angels that he is risen again.”

Ver. 30: *Λαβὼν τὸν ἄρτον εὐλόγησε, &c.* *He took bread, and blessed it, &c.*] It is strange that any should expound this breaking of bread of the holy eucharist, when Christ had determined with himself to disappear in the very distribution of the bread and so interrupt the supper. And where indeed doth it appear that any of them tasted a bit? For the supper was ended before it began.

‘*שלושה שאכלו וגו’* “If<sup>h</sup> *three eat together*, they are bound to say grace;” that is, as it is afterward explained, “One of them saith, ‘Let us bless:’ but if there be three and himself, then he saith, ‘Bless yei.’” Although I do not believe Christ tied<sup>k</sup> himself exactly to that custom of saying, ‘Let us bless;’

<sup>h</sup> Beracoth, fol. 45. 1.

<sup>i</sup> Ibid. fol. 49. 1.

<sup>k</sup> *Leusden's edition*, vol. ii. p. 567.

nor yet to the common form of blessing before meat; yet is it very probable he did use some form of blessing, and not the words, 'This is my body.'

Ver. 32<sup>1</sup>: Οὐχὶ ἡ καρδία ἡμῶν καιομένη ἦν ἐν ἡμῖν; *Did not our hearts burn within us?*] Beza saith, "In one copy we read it written, κεκαλυμμένη ἦν, *Was not our heart hid?* Heinsius saith, "It is written κεκαλυμμένη, *hidden*, in the best copies." Why then should it not be so in the best translations too? But this reading favours his interpretation, which amounts to this: "Were we not fools, that we should not know him while he was discoursing with us in the way?" I had rather expound it by some such parallel places as these: "My heart waxed hot within me, and while I was musing the fire burned," Psalm xxxix. 4; "His word was in mine heart as a burning fire," Jer. xx. 9. The meaning is, That their hearts were so affected, and grew so warm, that they could hold no longer, but must break silence and utter themselves. So these, 'Were we not so mightily affected, while he talked with us in the way, and while he opened to us the Scriptures, that we were just breaking out into the acknowledgment of him, and ready to have saluted him as our Lord?'

That is a far-fetched conceit in *Taanith*<sup>m</sup>: "R. Alai Bar Barachiah saith, If two disciples of the wise men journey together, and do not maintain some discourse betwixt themselves concerning the law, they deserve to be burnt; according as it is said, It came to pass, as they still went on and talked, behold a chariot of fire, and horses of fire," &c. 2 Kings ii.

Ver. 34: Λέγοντας, "Οτι ἡγέρθη ὁ Κύριος ὧτως καὶ ὤφθη Σίμωνι· *Saying, The Lord is risen indeed, and hath appeared to Simon.*"] I. That these are the words of the Eleven appears from the case in which the word λέγοντας is put. Εὗρον τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας· *They found the eleven and them that were with them, saying.* They having returned from Emmaus, found the eleven and the rest, saying to them, when they came into their presence, "The Lord is risen indeed, and hath appeared unto Simon." But do they speak these things amongst themselves as certain and believed? or do they tell them to the two disciples that were come from

<sup>1</sup> *English folio edition*, vol. ii. p. 482.

<sup>m</sup> Fol. 20. 2.



Emmaus, as things true and unquestionable? It is plain from St. Mark, that the eleven did not believe the resurrection of our Saviour, till he himself had shewed himself in the midst of them<sup>n</sup>. They could not, therefore, say these words, "The Lord is risen, and hath appeared unto Simon," as if they were confidently assured of the truth of them: but when they saw Simon so suddenly and unexpectedly returning, whom they knew to have taken a journey towards Galilee, to try if he could there meet with Jesus, they conclude hence, "Oh! surely the Lord is risen, and hath appeared to Simon," otherwise he would not have returned back so soon.

Which brings to mind that of the messenger of the death of Maximin<sup>o</sup>: "The messenger that was sent from Aquileia to Rome, changing his horses often, came with so great speed, that he got to Rome in four days. It chanced to be a day wherein some games were celebrating, when on a sudden, as Balbinus and Gordianus were sitting in the theatre, the messenger came in; and before it could be told, all the people cry out, 'Maximin is slain;' and so prevented him in the news he brought," &c.

We cannot well think that any worldly affairs could have called away these two from the feast before the appointed time, nor indeed from the company of their fellow-disciples, but something greater and more urgent than any worldly occasions. And now imagine with what anguish and perplexity poor Peter's thoughts were harassed for having denied his Master: what emotions of mind he felt, when the women had told him, that they were commanded by angels to let Peter particularly know that the Lord was risen, and went before them into Galilee, and they might see him there, Mark xvi. 7: that it seems to me beyond all question, that one of these disciples going towards Emmaus was Peter, who as soon as he had heard this from the women, taking Alpheus as a companion of his journey, makes towards Galilee, not without communicating beforehand to his fellow-disciples the design of that progress: they, therefore, finding him so suddenly and unexpectedly returned, make the conjecture amongst themselves, that certainly the Lord had appeared to him, else he would never have come back so soon. Compare

<sup>n</sup> Mark xvi. 11, 13.

<sup>o</sup> I Jul. Capitol.



but that of the apostle, 1 Cor. xv. 5, ὡφθῇ Κηφᾶ, εἰτα τοῖς δώδεκα, *he was seen of Cephas, then of the twelve*; and nothing can seem expressed more clearly in the confirmation of this matter.

*Object* <sup>r</sup>. But it may be objected, that those two returning from Emmaus found the eleven apostles gathered and sitting together. Now if Simon was not amongst them, they were not eleven. Therefore he was not one of those two.

*Ans.* I. If it should be granted that Peter was there and sat amongst them, yet were they not exactly eleven then; for Thomas was absent, John xx. 24. II. When the eleven are mentioned, we must not suppose it exactly meant of the number of apostles then present, but the present number of the apostles.

Ver. 37: Ἐδόκουν πνεῦμα θεωρεῖν. *They supposed they had seen a spirit.*] Whereas the Jews distinguished between angels and *spirits* and demons; *spirits* are defined by R. Hoshaiah<sup>q</sup> to be “such to whom souls are created, but they have not a body made for those souls.” But it is a question, whether they included all *spirits* or souls under this notion, when it is more than probable that apparitions of ghosts, or deceased persons who once had a body, were reckoned by them under the same title. Nor do I apprehend the disciples had any other imagination at this time, than that this was not Christ indeed, in his own person, as newly raised from the dead; but a spectrum only in his shape, himself being still dead. And when the Pharisees<sup>r</sup> speak concerning Paul, Acts xxiii. 9, “That if an angel or a *spirit* had spoken to him,” I would easily believe they might mean it of the apparition of some prophet, or some other departed just person, than of any soul that had never yet any body created to it. I<sup>r</sup> the rather incline thus to think, because it is so evident, that it were needless to prove how deeply impressed that nation was with an opinion of the apparitions of departed ghosts.

Ver. 44: Ἐν τῷ νόμῳ Μωσέως καὶ προφήταις, καὶ ψαλμοῖς. *In the law of Moses, and in the prophets, and in the psalms.*] It

<sup>r</sup> *English folio edition*, vol. ii. p. 483.    <sup>q</sup> *Beresh. Rabba*, fol. 34. 2.

<sup>r</sup> *Leusden's edition*, vol. ii. p. 568.

is a known division of the Old Testament into אורייתא נביאים כתובים *the Law, the Prophets, and the Holy writings*; by abbreviation, א"ך.

I. The books of the law and their order need not be insisted upon, commonly called by us, *the Pentateuch*; but by some of the Rabbins, *the Heptateuch*; and by some Christians, *the Octateuch*. "R. Samuel Bar Nachman saith<sup>r</sup>, R. Jonathan saith, "Wisdom hath hewn out her seven pillars" [Prov. ix. 1]. אֵינוֹ שְׁבַע סְפָרֵי תוֹרָה *These are the seven books of the law*." "The<sup>s</sup> Book of Numbers completes the *seven books* of the law. But are there not but *five books* only? Ben Kaphra saith, עֵבֶר יוֹדֵבֶר תְּלָתָא סְפָרִים *The Book of Numbers is made three books*. From the beginning of the book to וַיְהִי בְּנִסּוֹעַ *And it came to pass when the ark set forward* [chap. x. 35], is a book by itself. That verse and the following is a book by itself: and from thence to the end of the book is a book by itself."

The reason why they accounted this period [chap. x. 35, 36] to be one book by itself, was partly because it does not seem put there in its proper place; partly because in the beginning of it, it hath the letter Nun inverted thus [נ], in the word בְּנִסּוֹעַ, and so, after the end of it, in the word כְּמִתְאַנֵּי, which in both places is set for a boundary and limit, to distinguish that period from the rest of the book. Whatever therefore goes before, from the beginning of the book to that period, is reckoned by them for one book; and whatever follows it, for another book; and the period itself for a third.

Eulogiust<sup>t</sup>, speaking concerning Dosthes or Dositheus, a famous seducer of the Samaritans, hath this passage: Μυρίαὶ δὲ καὶ ποικίλαις ἄλλαις νοθείαις τὴν Μωσαϊκὴν Ὀκτάτευχον κατακιβδηλεύσας, &c. *He adulterated the Octateuch of Moses with spurious writings, and all kind of corrupt falsifyings*. There is mention also<sup>u</sup> of a book with this title, Χριστιανῶν Βίβλος Ἑρμηνεία εἰς τὴν Ὀκτάτευχον *The Christians' Book, an Exposition upon the Octateuch*. Whether this was the *Octateuch* of Moses it is neither certain nor much worth our inquiry; for

<sup>r</sup> Schabb. fol. 116. 1.

<sup>s</sup> Bereshith Rabba, fol. 71. 4.

<sup>t</sup> Apud Phot. Cod. cccxx.

<sup>u</sup> Cod. xxxvi.

Photius judgeth him a corrupt author: besides that it may be shewn by and by, that there was a twofold *Octateuch* besides that of Moses. Now if any man should ask, how it come to pass that Eulogius (and that probably from the common notion of the thing) should divide the books of Moses into an *Octateuch*; I had rather any one else than myself should resolve him in it. But if any consent that he owned the *Heptateuch* we have already mentioned, we should be ready to reckon the last chapter of Deuteronomy for the eighth part.

Aben Ezra will smile here, who in that his obscure and disguised denial of the books of the *Pentateuch*, as if they were not writ by the pen of Moses, instances, in that chapter in the first place, as far as I can guess, as a testimony against it. You have his words<sup>x</sup> in his Commentary upon the Book of Deuteronomy, a little from the beginning, ואם תבין סוד השנים עשר יגור' *But if you understand the mystery of the twelve, &c.*, i. e. of the twelve verses of the last chapter of the book (for so his own countrymen expound him), “thou wilt know the truth;” i. e. that Moses did not write the whole *Pentateuch*; an argument neither worth answering, nor becoming so great a philosopher. For as it is a ridiculous thing to suppose that the chapter that treats of the death and burial of Moses should be written by himself, so would it not be much less ridiculous to affix that chapter to any other volume than the *Pentateuch*. But these things are not the proper subject for our present handling.

II. There also was an *Octateuch* of the prophets too: “All<sup>z</sup> the books of the prophets are eight; Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, and the twelve.” For the historical books also were read in their synagogues under the notion of the prophets, as well as the prophets themselves, whose names are set down. You will see the title prefixed to them in the Hebrew Bibles, הנביאים הראשונים *The former prophets*, as well as to the others, נביאים אחרונים *The latter prophets*. The doctors give us the reason why they dispose the prophets in that order, that Jeremiah is named first, Ezekiel next, and Isaiah last, which I have quoted in notes

<sup>x</sup> *English folio edition*, vol. ii. p. 484.

<sup>y</sup> Cap. i.

<sup>z</sup> *Bava Bathra*, fol. 14. 2.



upon Matt. xxvii. 9: and let not the reader think it irksome to repeat it here.

“Whereas<sup>a</sup> the Book of Kings ends in destruction, and the whole Book of Jeremiah treats about destruction; whereas Ezekiel begins with destruction, and ends in consolation; and whereas Isaiah is all in consolation, they joined destruction with destruction, and consolation with consolation.”

III. The third division of the Bible is entitled כתובים *the Holy Writings*. And here also is found an *Octateuch* by somebody (as it seems), though I know not where to find it.

“Herbanus the Jew<sup>b</sup> ἦν γὰρ αὐτὸς ἄκρα πεπαιδευμένος τὸν τε νόμον, καὶ τὰς τῶν Προφητῶν θείας δέλτους, τὴν τε ὀκτάτευχον καὶ τὰ περίλοιπα, *was a man excellently well instructed in the law, and holy books of the prophets, and the Octateuch, and all the other writings.*” What<sup>c</sup> this *Octateuch* should be, distinct from the law and the prophets, and indeed what the τὰ περίλοιπα, *all the other writings* besides should be, is not easily guessed. This *Octateuch* perhaps may seem to have some reference to the כתובים *Hagiographa*, or *Holy Writings*: for it is probable enough that, speaking of a Jew well skilled in the Holy Scriptures, he might design the partition of the Bible according to the manner of the Jews’ dividing it: but who then can pick out books that should make it up? Let the reader pick out the eight; and then I would say, that the other four are the τὰ περίλοιπα, *all the other writings*. But we will not much disquiet ourselves about this matter.

It may be asked, why these books should be called כתובים *the Scriptures*, when the whole Bible goes under the name of כתבי הקודש *the Holy Scriptures*. Nor can any thing be more readily answered to this, than that by this title they would keep up their dignity and just esteem for them. They did not indeed read them in their synagogues, but that they might acknowledge them of most holy and divine authority, בהן שוׁינ׳ ודורשׁין בהן, *out of them they confirm their traditions, and they expound them mystically*: yea<sup>d</sup>, and give them the same title with the rest of the Holy Scriptures.

“This is the order כתובים *of the Hagiographa*, Ruth, the

<sup>a</sup> Bava Bathra, ubi supr.

<sup>b</sup> Gregent. Dial. [p. 3. ed. 1586.]

<sup>c</sup> *Leusden’s edition*, vol. ii. p. 569.

<sup>d</sup> Schabb. fol. 116. 2.



Book of Psalms, Job, the Proverbs, Ecclesiastes, the Canticles, the Lamentations, Daniel, the Book of Esther, Ezra, and the Chronicles." It is here<sup>c</sup> disputed, that if Job was in the days of Moses, why then is not his book put in the first place? the answer is, *מפוענותא לא מתחילין*, *They do not begin with vengeance or affliction*; and such is that Book of Job. They reply, *נמי פוענות רות* *Ruth also begins with affliction*, viz. with the story of a famine, and the death of Elimelech's sons. "But that was (say they) *פוענות דאית ליה אחרית* *an affliction that had a joyful ending*." So they might have said of the book and affliction of Job too. We see it is disputed there, why the Book of Ruth should be placed the first in that rank, and not the Book of Job. But we might inquire, whether the Book of Psalms ought not to have been placed the first, rather than the Book of Ruth.

IV. In this passage at present before us, who would think otherwise but that our Saviour alludes to the common and most known partition of the Bible? and although he name the *Psalms* only, yet that under that title he includes that whole volume. For we must of necessity say, that either he excluded all the books of that third division excepting the Book of Psalms, which is not probable; or that he included them under the title of the *Prophets*, which was not customary; or else that under the title of *the Psalms* he comprehended all the rest. That he did not exclude them, reason will tell us; for in several books of that division is he himself spoken of, as well as in the Psalms: and that he did not include them in the title of *the Prophets* reason also will dictate: because we would not suppose him speaking differently from the common and received opinion of that nation. There is very little question, therefore, but the apostles might<sup>f</sup> understand him speaking with the vulgar; and by *the Psalms* to have meant all the books of that volume, those especially wherein any thing was written concerning himself. For let it be granted that Ruth, as to the time of the history and the time of its writing, might challenge to itself the first place in order (and it is that kind of priority the Gemarists are arguing), yet, certainly, amongst all those books that

<sup>c</sup> Bathra, ubi supr.<sup>f</sup> *English folio edition*, vol. ii. p. 485.

mention any thing of Christ, the Book of Psalms deservedly obtains the first place; so far that in the naming of this the rest may be understood. So St. Matthew, chap. xxvii. 9, under the name of *Jeremiah*, comprehends that whole volume of the *Prophets*, because he was placed the first in that rank: which observation we have made in notes upon that place.

Ver. 45: Τότε διήνοιξεν αὐτῶν τὸν νοῦν. *Then opened he their understanding.*] When it is said, that by the imposition of the hands of the apostles the gift of tongues and of prophecy was conferred (“they spake with tongues, and they prophesied,” Acts xix. 6), by ‘prophecy’ nothing may be better understood than this very thing, that the minds of such were *opened*, that they might understand the Scriptures: and perhaps their ‘speaking with tongues’ might look this way in the first notion of it, viz., that they could understand the original wherein the Scriptures were writ.

Ver. 50: Ἔως εἰς Βηθανίαν. *As far as Bethany.*] How many difficulties arise here!

I. This very evangelist (Acts i. 12) tells us, that when the disciples came back from the place where our Lord ascended, “they returned from mount Olivet, distant from Jerusalem a sabbath day’s journey.” But now the town of *Bethany* was about fifteen furlongs from Jerusalem, John xi. 18, that is, double a sabbath day’s journey.

II. Josephus tells us that the mount of Olives was but five furlongs from the city; and a sabbath day’s journey was seven furlongs and a half. “About<sup>ε</sup> that time there came to Jerusalem a certain Egyptian, pretending himself a prophet, and persuading the people that they would go out with him to the mount of Olives, Ὁ καὶ τῆς πόλεως ἀντικρυς κείμενον ἀπέχει στάδια πέντε; which, being situated on the front of the city, is distant five furlongs.” These things are all true: 1. That the mount of Olives lay but five furlongs’ distance from Jerusalem. 2. That the town of *Bethany* was fifteen furlongs. 3. That the disciples were brought by Christ as far as *Bethany*. 4. That when they returned from the mount of Olives they travelled more than five furlongs. And, 5. Returning from *Bethany*, they travelled but a sabbath day’s

<sup>ε</sup> Antiq. lib. xx. cap. 6. [Hudson, p. 893. l. 40.]

journey. All which may be easily reconciled, if we would observe that the first space from the city towards this mount was called *Bethphage*, which I have cleared elsewhere from Talmudic authors, the evangelists themselves also confirming it. That part of that mount was known by that name to the length of about a sabbath day's journey, till<sup>h</sup> it came to that part which was called *Bethany*. For there was *Bethany*, a tract of the mount, and the town of *Bethany*. The town was distant from the city about fifteen furlongs, i. e., two miles, or a double sabbath day's journey: but the first border of this tract (which also bore the name of *Bethany*) was distant but one mile, or a single sabbath day's journey only.

Our Saviour led out his disciples, when he was about to ascend, to the very first brink of that region or tract of mount Olivet which was called *Bethany*, and was distant from the city a sabbath day's journey. And so far from the city itself did that tract extend which was called *Bethphage*: and when he was come to that place where the bounds of *Bethphage* and *Bethany* met and touched one another, he there ascended; in that very place where he got upon the ass when he rode into Jerusalem, Mark xi. 1. Whereas, therefore, Josephus saith that mount Olivet was but five furlongs from the city, he means the first brink and border of it: but our evangelist must be understood of the place where Christ ascended, where the name of *Olivet* began, as it was distinguished from *Bethphage*.

And since we have so frequent mention of a sabbath day's journey, and it is not very foreign from our present purpose to observe something concerning it, let me take notice of these few things:

I. The space שבת תרומ of a sabbath day's bound was two thousand cubits. "Naomi<sup>i</sup> said to Ruth, 'We are commanded to observe the sabbaths, and the feasts, בדיל דלא בר מתרין אלפין אמן להלכא but we are not to go beyond two thousand cubits.'" "It<sup>k</sup> is ordained by the scribes, that no man go out of the city beyond two thousand cubits."

<sup>h</sup> *Leusden's edition*, vol. ii. p. 570.

<sup>i</sup> Targ. in Ruth, cap. i. 16.

<sup>k</sup> Maimon. Schab. cap. 27.

Instances of this kind are endless. But it is<sup>1</sup> disputed upon what foundation this constitution of theirs is built. "Whence<sup>m</sup> comes it to be thus ordained concerning the *מִיָּין אֲלֵפִים אֶמָּה* *two thousand cubits*? It is founded upon this, 'Let no man go out of his place on the seventh day,' " Exod. xvi. 29. "Where<sup>n</sup> are these two thousand cubits mentioned? they have their tradition from hence, *שְׁבוּ אִישׁ בְּמָקוֹמוֹ* *Abide ye every man in his place*, Exod. xvi. 29. These are four cubits. Let no man go out of his place: these are two thousand cubits." It is true, indeed, we cannot gain so much as one cubit out of any of these Scriptures, much less two thousand; however, we may learn from hence the pleasant art they have of working any thing out of any thing.

"Asai Ben Akibah saith, 'They are [fetched from hence,] in that it is said, *מָקוֹם מָקוֹם* *Place, place*. Here *place* is said [Let no man go out of his *place*]. And it is said elsewhere, I will appoint thee a *place*, Exod. xxi. 13. As the *place* that is said elsewhere is two thousand cubits, so the *place* that is spoken of here is two thousand cubits." But how do they prove that the *place* mentioned elsewhere is two thousand cubits? "I<sup>o</sup> will appoint thee a *place* whither he shall flee that kills a man unawares: this teaches us that the Israelites in the wilderness" (i. e. those that had slain any one) "betook themselves to a *place* of refuge. And whither did they flee? To the camp of the Levites."

Now, therefore, when the Israelites' camp in the wilderness was distant from the tabernacle and from the Levites' camp that was pitched about the tabernacle, two thousand cubits, which thing they gather from Josh. iii. 4; and whereas it was lawful for them at that distance to approach the tabernacle on the sabbath day; hence they argue for the two thousand cubits as the sabbath day's journey, which we are now inquiring into. But, by the way, let us take notice of the "four cubits," which they gathered from those words, "Abide ye every man in his place." Which must be thus understood: "If any person through ignorance, or by any accident, had gone beyond the limits of the sabbath, and afterward came

<sup>1</sup> *English folio edit.*, vol. ii. p. 486.

<sup>m</sup> Hieros. Erubhin, fol. 21. 4.

<sup>n</sup> Bab. Erubhin, fol. 51. 1.

<sup>o</sup> Maccoth, fol. 12. 2. Zevachin, fol. 117. 1.



to know his transgression, he was confined within four cubits, so that he must not stir beyond them till the sabbath was done and over."

They further instance in another foundation for the two thousand cubits: "'Ye P shall measure from without the city on the east side two thousand cubits,' Numb. xxxv. 5. But another Scripture saith, 'From the wall of the city and outward ye shall measure a thousand cubits [ver. 4]: the thousand cubits are the suburbs of the city, and the two thousand cubits are the sabbatical limits.'" Maimonides<sup>1</sup> very largely discourseth in what manner and by what lines they measured these two thousand cubits from each city: but it makes very little to our purpose. Only let me add this one thing; that if any one was overtaken in his journeying in the fields or wilderness by the night, when the sabbath was coming in, and did not exactly know the space of two thousand cubits, then he might walk אלפיים פסיעות בינוניות *two thousand ordinary paces*: and these were accounted the *שבת וזו תחום שבת* *the sabbatical bounds*<sup>1</sup>."

So far from the city was that place of mount Olivet, where Christ ascended; viz., that part of the mount where *Bethphage* ended and *Bethany* began. Perhaps the very same place mentioned 2 Sam. xv. 32; or certainly not far off, where David in his flight taking leave of the ark and sanctuary, looked back and worshipped God. Where if any one would be at the pains to inquire why the Greek interpreters retain the word *Ῥώς, Ros*, both here and in chap. xvi. 1; Καὶ ἦν Δαβὶδ ἐρχόμενος ἕως τοῦ Ῥώς, *and David came unto Ros*; and Δαβὶδ παρῆλθε βραχύ τι ἀπὸ τῆς Ῥώς, *and David passed on a little way from Ros*; he will find a knot not easy to be untied. The Talmudists would have it a place of idolatry, but by a reason very far-fetched indeed<sup>s</sup>. The Jewish commentators, with a little more probability, conceive that it was a place from whence David, when he went towards Jerusalem, looking towards the place where the tabernacle was seated, was wont to worship God.

<sup>p</sup> Sotah, fol. 27. 2.

<sup>q</sup> Schabb. 28. Erubhin, c. 8.

<sup>r</sup> Erubhin, fol. 42. 1.

<sup>s</sup> Sanhed. fol. 107. 1.



HORÆ

HEBRAICÆ ET TALMUDICÆ;

OR,

HEBREW AND TALMUDICAL  
EXERCITATIONS

UPON THE

GOSPEL OF ST. JOHN.





TO<sup>a</sup> THE RIGHT HONOURABLE

## SIR ORLANDO BRIDGEMAN;

KNIGHT AND BARONET ;

LORD KEEPER OF THE GREAT SEAL OF ENGLAND,

AND

ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY-COUNCIL.

---

MY LORD,

LET me bespeak you in the words of Orosius to St. Austin : “ I have obeyed your commands (my most honoured lord) ; I wish I could say, to as much purpose as I have done it willingly : but I satisfy myself with the bare testimony of my obedience, wherein my will and endeavour is at least seen.”

Such is your lordship's value for the Holy Scriptures, such hath been your care to promote and encourage the explication of them for the benefit of others, that you have not disdained my poor endeavours of this kind ; animating me to a progress in what I have begun, not only with bare entreaties, but with the additions of your lordship's counsel, assistance, patronage, and bounty.

I should be the most stupid amongst men, if such kind and benign encouragements should not inflame me to attempt something, wherein at least I may give your lordship some specimen, not only of my obedience, but gratitude.

I confess myself, by I know not what kind of genius, warmly carried out towards these kind of studies, than which nothing can to me be more delightful and satisfactory. But when it pleases your lordship both to add such sails to my little vessel, and also fill those sails with such gales of your favour, I still the more pleasingly engage myself, having not only the conscience of my own duty, but an ambition of serving your lordship, and approving myself grateful to quicken me to it.

Under your lordship's wings, do these worthless labours of mine adventure abroad ; alas ! how much below your patronage, short of

<sup>a</sup> *Leusden's edition*, vol. ii. p. 573.

your worth, and indeed of my own undertaking ; the thin and slender product of a plentiful watering, aiming at great things but trifling in the performance.

I took, I confess, a high flight, when I attempted the explication of this evangelist ; but how weak and languid I have proved, (besides that the thing itself speaks sufficiently,) there shall be none readier to accuse, than I to condemn myself. Let then the reader spare his censure, for I will load myself with a shameful acknowledgment, that I have adventured in things too high for me : and when he sees this, perhaps he will forgive me undertaking so difficult a task, wherein my design hath been only to be useful : nay, perhaps pity me if I cannot indeed attain at what I would. But if he will neither forgive nor pity, but still carp and censure me, let him make the experiment upon this evangelist himself ; and see if he also may not step as short as I have done.

My lord, I have this comfort however, that I have not been idle : I had rather puzzle myself with hard and knotty inquiries, than wear out my time in either doing nothing or trivially. Nor can I reproach myself that I have made this research into this sacred volume through unwarrantable curiosity, but out of humble sincere zeal of mind, both to learn what I can myself, and teach others ; offering, I hope, nothing that is noxious, and sometimes that that may profit.

But, my lord, that which is my principal encouragement is, the patronage and candour of so great a man, who I cannot but hope will accept this small trifling *gift* with a gentle and easy aspect, from the frequent experiment I have already made. But I must recall that rash word *gift*, when all that I can offer to your lordship is absolute debt : and alas ! how poor a paymaster does your lordship find of me ! A few sorry scribblings for great and substantial kindnesses not to be reckoned up. Yet such they are, that bring along with them all the returns of thanks that I am able to make. And since I have nothing else, may the great God of heaven, of his infinite goodness and bounty, reward you with all manner of felicity, temporal and eternal : which he from his heart wishes and makes it his daily prayer, who is,

My Lord,

Your Lordship's most humble,

most obliged, and faithful servant,

JOHN LIGHTFOOT.

# HEBREW AND TALMUDICAL EXERCITATIONS

UPON

THE EVANGELIST ST. JOHN.

## CHAP. I.<sup>a</sup>

VER. 1: 'Εν ἀρχῇ ἦν ὁ Λόγος· *In the beginning was the Word.*] 'Εν ἀρχῇ *In the beginning*; in the same sense with בְּרֵאשִׁית *Bereshith*, *In the beginning*, in the history of the creation, Gen. i. 1. For the evangelist proposeth this to himself, viz. to shew how that, by the *Word*, by which the creation was perfected, the redemption was perfected also: That the second person in the holy Trinity, in the fulness of time, became our Redeemer, as in the beginning of time he had been our Maker. Compare this with ver. 14:

Ver. 1.

'Εν ἀρχῇ ἦν ὁ Λόγος.

*In the beginning was the Word.*

Ἦν πρὸς τὸν Θεόν.

*Was with God.*

Θεὸς ἦν ὁ Λόγος.

*The Word was God.*

Ver. 14.

Ὁ Λόγος σὰρξ ἐγένετο.

*The Word was made flesh.*

Ἐσκήνωσεν ἐν ἡμῖν.

*Dwelt among us.*

Ἐγένετο σὰρξ, καὶ ἐθεασάμεθα, &c.

*Was made flesh, and we beheld, &c.*

Ἦν ὁ λόγος· *Was the Word.*] There is no great necessity for us to make any very curious inquiry, whence our evangelist should borrow this title, when in the history of the creation we find it so often repeated, וַיֹּאמֶר אֱלֹהִים *And God said.*

<sup>a</sup> *English folio edition*, vol. ii. p. 519. *Leusden's edition*, vol. ii. p. 599.

It is observed almost by all that have of late undertaken a commentary upon this evangelist, that "מימרא דיי", *the Word of the Lord*, doth very frequently occur amongst the Targumists, which may something enlighten the matter now before us. "And<sup>b</sup> Moses brought the people out of the camp<sup>c</sup> "לקרמות מימרא דיי" *to meet the Word of the Lord.*" "ונסיב מימרא דיי", *And the Word of the Lord accepted the face of Job<sup>d</sup>.*" "מימרא דיי ירהך להון" *And the Word of the Lord shall laugh them to scorn<sup>e</sup>.* "They believed בשום מימריה" *in the name of his Word<sup>f</sup>.*" "וחס מימרי" *And my Word spared them<sup>g</sup>.* To add no more, Gen. xxvi. 3, instead of "I will be with thee," the Targum hath it "ויהי מימרי בסעדך" *And my Word shall be thine help.* So Gen. xxxix. 2, "And the Lord was with Joseph:" Targ. "והוה מימרא דיי בסעדיה" *And the Word of the Lord was Joseph's helper.* And so, all along, that kind of phrase is most familiar amongst them.

Though this must be also confessed, that the word מימרא doth sometimes signify nothing else but *I, Thou, He*, and is frequently applied to men too. So Job vii. 8, "Thine eyes are upon me;" Targ. "עינך במימרי." Again, Job xxvii. 3, "My breath is in me;" Targ. "נשמתי במימרי." 2 Chron. xvi. 3, "There is a league between me and thee:" Targ. "קיימא בין מימרי ובין מימרכ." Chap. xxiii. 16, "He made a covenant between him and between all the people, and between the king;" Targ. "קיים בין מימריה ובין כל עמא ובין מימרא דמלכא." I observe, that in Zech. vii. 12, the Targumist renders ברוחו *by his Spirit*, במימריה *by his Word*; if at least that may in strictness be so rendered; for by what hath been just alleged it seems<sup>h</sup> that במימריה<sup>i</sup> may be translated, *The Lord by himself*, or *The Lord himself*. I observe further, that the Greek interpreters, having mistaken the vowels of the word דָּבָר in Habak. iii. 5, have rendered it *πρὸ προσώπου αὐτοῦ πορεύεται λόγος*, *before his face shall go a word*; [דָּבָר] when it should have been, *πρὸ προσώπου αὐ-*

<sup>b</sup> Exod. xix. 17.

<sup>c</sup> *English folio edition*, vol. ii.

p. 520.

<sup>d</sup> Job xlii. 9.

<sup>e</sup> Psalm ii. 4.

<sup>f</sup> Ibid. cvi. 12.

<sup>g</sup> Ezek. xx. 57.

<sup>h</sup> *Leusden's edition*, vol. ii. p. 600.



τοῦ πορεύσεται λόιμός; for the meaning of the prophet there is, *before his face went 'the pestilence.'*

Ver. 4: 'Εν αὐτῷ ζωὴ ἦν *In him was life.*] The evangelist proceeds from the creation by ὁ Λόγος, *the Word*, to the redemption of the world by the same *Word*. He had declared how this *Word* had given to all creatures their first being, ver. 3; "All things were made by him:" and he now sheweth how he restored life to man when he lay dead in trespasses and sins. "Adam called his wife's name *Hevah*, [חַוָּה] *life*," [Eve. A. V. *Chavah*, margin.] Gen. iii. 20: the Greek reads, Καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς, Ζωή, *Adam called his wife's name, 'Life.'* He called her *Life* who had brought in *death*; because he had now tasted a better life in the promise of the woman's seed. To which it is very probable our evangelist had some reference in this place.

Καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων *And the life was the light of men.*] *Life* through Christ was *light* arising in the darkness of man's fall and sin; a *light* by which all believers were to walk. St. John seems in this clause to oppose the *life* and *light* exhibited in the gospel, to that *life* and *light* which the Jews boasted of in their law. They expected *life* from the works of the law, and they knew no greater *light* than that of the law; which therefore they extol with infinite boasts and praises which they give it. Take one instance for all: "God<sup>i</sup> said, Let there be *light*. R. Simeon saith, *Light* is written there five times, according to the five parts of the law [i. e. the Pentateuch], and God said, Let there be *light*; according to the book of Genesis, wherein God, busying himself, made the world. And there was *light*; according to the book of Exodus, wherein the Israelites came out of darkness into *light*. And God saw the *light* that it was good; according to the Book of Leviticus, which is filled with rites and ceremonies. And God divided betwixt the *light* and the darkness; according to the Book of Numbers, which divided betwixt those that went out of Egypt, and those that entered into the land. And God called the *light*, day; according to the Book of Deuteronomy, which is replenished with manifold traditions." A gloss this is upon *light*, full of darkness indeed!

<sup>i</sup> Bereshith Rabba, sect. 3.

Ver. 5: Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει· *And the light shineth in darkness.*] This *light* of promise and life by Christ *shined in the darkness* of all the cloudy types and shadows under the law and obscurity of the prophets. And those dark things ‘comprehended it not,’ i. e. did not so cloud and suppress it but it would break out; nor yet so comprehended it, but that there was an absolute necessity there should a greater light appear. I do so much the rather incline to such a paraphrase upon this place, because I observe the evangelist here treateth of the ways and means by which Christ made himself known to the world before his great manifestation in the flesh; first, in the promise of life, ver. 4; next, by types and prophecies; and lastly, by John Baptist.

Ver. 9<sup>k</sup>: Ὁ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον· *Which lighteth every man that cometh into the world.*] כל באי עולם i. e. *All the men that are in the world*<sup>l</sup>. “Doth not the sun rise על כל באי עולם upon all that come into the world?” כל באי עולם “*All that come into the world* are not able to make one fly<sup>m</sup>.” “In the beginning of the year, כל באי עולם all that come into the world present themselves before the Lord<sup>n</sup>.” There are numberless examples of this kind. The sense of the place is, that Christ, shining forth in the light of the gospel, is a light that *lightens all the world*. The light of the law shone only upon the Jews; but this light spreads wider, even over the face of the whole earth.

Ver. 12: Ἐδωκεν αὐτοῖς ἐξουσίαν· *He gave them power.*] Ἐξουσίασεν αὐτοῖς, *He empowered them*, so Eccles. v. 19, and vi. 2. He gave them the privilege, the liberty, the dignity, of being called and becoming the sons of God. Israel was once the son and the first-born, Exod. iv. 22: but now the adoption of sons to God was open and free to all nations whatever.

Ver. 13: Οἱ οὐκ ἐξ αἱμάτων· *Which were born, not of blood.*] It may be a question here, whether the evangelist in this place opposeth regeneration to natural generation, or only to those ways by which the Jews fancied men were made the sons of God. Expositors treat largely of the former: let us a little consider the latter.

<sup>k</sup> *English folio edit.*, vol. ii. p. 521.

<sup>l</sup> Hieros. Sanhedr. fol. 26. 3.

<sup>m</sup> Ibid. fol. 25. 4.

<sup>n</sup> Rosh hashanah, cap. i. hal. i.

I. Οὐκ ἐξ αἱμάτων, *not of bloods*. Observe the plural number: “Our<sup>o</sup> Rabbins say, That all Israel had thrown off circumcision in Egypt — but at length they were circumcised, ונתערב דם הפסח בדם המילה, *and the blood of the passover was mingled with the blood of the circumcised*, and God accepted every one of them and kissed them.” “I said<sup>p</sup>, וחי בדמיך חיי while thou wert in thy bloods, Live<sup>q</sup>: i. e. in the twofold blood, that of the passover, and that of the circumcision.” The<sup>r</sup> Israelites were brought into covenant by three things; by circumcision, by washing, and by offering of sacrifices. In the same manner, a heathen, if he would be admitted into covenant, he must of necessity be circumcised, baptized, and offer sacrifice<sup>s</sup>. We see how ἐξ αἱμάτων, *of bloods* of the passover and circumcision, they say the Israelites were recovered from their degeneracy: and how ἐξ αἱμάτων *of the bloods* of circumcision and sacrifices (with the addition only of washing), they supposed the Gentiles might become the sons of God, being by their proselytism made Israelites, and the children of the covenant: for they know of no other adoption or sonship.

II. Ἐκ θελήματος σαρκός, *Of the will of the flesh*. In the same sense wherein the patriarchs and other Jews were ambitious by many wives to multiply children of themselves, as being of the seed of Israel and children of the covenant.

III. Ἐκ θελήματος ἀνδρός, *Of the will of man*, in that sense wherein they coveted so many proselytes, to admit them into the religion of the Jews, and so into covenant and sonship with God.

These were the ways by which the Jews thought any became the sons of God, that is, by being made Israelites. But it is far otherwise in the adoption and sonship that accrues to us by the gospel.

Ver. 14: Δόξαν ὡς μονογενοῦς *The glory as of the only begotten.*] This ὡς in this place imports the same thing as *worthy*. We saw his glory as what was *worthy* or became the only-begotten Son of God. He did not glisten in any worldly pomp or grandeur according to what the Jewish nation fondly

<sup>o</sup> Shemoth Rabba, sect. 19.

<sup>p</sup> Gloss. in Vajiera Rab. fol. 191.

<sup>q</sup> [Ez. xvi. 6. When thou wast in

thy blood, Live. A.V.]

<sup>r</sup> *Leusden's edit.*, vol. ii. p. 601.

<sup>s</sup> Maimon. Issure biah, cap. 13.



dreamed their Messiah would do ; but he was decked with the glory, holiness, grace, truth, and the power of miracles.

Ver 16<sup>t</sup>: Καὶ χάρις ἀντὶ χάριτος *And grace for grace.*] He appeared amongst us *full of grace and truth* ; and all we who conversed with him, and saw his glory, “of his fulness did receive” *grace and truth*. Nay farther, we received *grace* towards the propagation of *grace*, i. e. the *grace* of apostleship, that we might dispense and propagate the *grace* of the gospel towards others. That ἀντὶ denotes the end or design of a thing very frequently, there are hardly any but must needs know.

Ver. 21: Ὁ προφήτης εἶ σύ; *Art thou that prophet?*] That is, Ὁ προφήτης, εἰς τῶν ἀρχαίων ὃς ἀνέστη, Luke ix. 8, 19, *one of the old prophets that was risen again.*

I. The Masters of Traditions were wont to say that “the spirit of prophecy departed from Israel after the death of Zechariah and Malachi.” So that we do not find they expected any prophet till the days of the Messiah ; nor indeed that any, in that interim of time, did pretend to that character.

II. They believed that at the coming of the Messiah the prophets were to rise again.

“‘Thy<sup>u</sup> watchmen shall lift up the voice, with the voice together shall they sing,’ Isaiah lii. 8. R. Chaia Bar Abba and R. Jochanan say, All the prophets shall put forth a song with one voice.”

“All<sup>x</sup> the just whom God shall raise from the dead shall not return again into the dust.” Gloss, “Those whom he shall raise in the days of the Messiah.”

To this resurrection of the saints they apply that of Micah v. 5: “We<sup>y</sup> shall raise against him seven shepherds ; David in the middle, Adam, Seth, Methuselah on his right hand ; Abraham, Jacob, and Moses on his left. And eight principal men : but who are these ? Jesse, Saul, Samuel, Amos, Zephaniah, Zedekiah [or rather Hezekiah, as Kimch. in loc.], Messiah and Elijah. But indeed [saith R. Solomon] I do not well know whence they had these things.” Nor indeed do I.

<sup>t</sup> *English folio edition*, vol. ii. p. 522.

<sup>u</sup> Sanhedr. fol. 91. 2.

<sup>x</sup> *Ibid.* fol. 92. 2.

<sup>y</sup> Succah, fol. 51. 2.



The Greek interpreters, instead of *eight principal men*, have *ὀκτώ δήγματα ἀνθρώπων*, *eight bitings of men*, a very foreign sense. They mistook in reading the word נִסֵּי, for which they read נִשְׁרִי.

Hence by how much nearer still the ‘kingdom of heaven,’ or the expected time of Messiah’s coming, drew on, by so much the more did they dream of the resurrection of the prophets. And when any person of more remarkable gravity, piety, and holiness appeared amongst them, they were ready to conceive of him as a prophet raised from the dead, Matt. xvi. 14. That therefore is the meaning of this question, ‘Ο προφήτης εἶ σύ; “Art thou one of the prophets raised from the dead?”

Ver. 25: τί οὖν βαπτίζεις; *Why then baptizest thou?*] The Jews likewise expected that the world should be renewed at the coming of the Messiah. “In<sup>z</sup> those years wherein God will renew his world.” Aruch, quoting these words, adds, “In those thousand years.” So also the Gloss upon the place.

Amongst other things, they expected the purifying of the unclean. R. Solomon upon Ezek. xxxvi. 26; “I will expiate you, and remove your uncleanness, by the sprinkling of the water of purification.” Kimchi upon Zech. ix, 6; “The Rabbins of blessed memory have a tradition that Elias will purify the bastards and restore them to the congregation.” You have the like in *Kiddushin*<sup>a</sup>, אליהו בא לטמא ולטהר *Elias comes to distinguish the unclean and purify them, &c.*

When therefore they saw the Baptist bring in such an unusual rite, by which he admitted the Israelites into a new rule of religion, they ask him by what authority he doth these things if he himself were not<sup>b</sup> either the Messiah or Elias, or one of the prophets raised from the dead.

It is very well known that they expected the coming of Elias, and that, from the words of Mal. iv. 5. not rightly understood. Which mistake the Greek version seems to patronise; Ἀποστελῶ ὑμῖν Ἠλίαν τὸν Θεσβίτην, *I will send you Elias the Tishbite*; which word, τὸν Θεσβίτην, they add of themselves in favour of their own tradition; which indeed is too frequent a usage in that version to look so far asquint

<sup>z</sup> Sanhedr. fol. 92. 2.    <sup>a</sup> Fol. 71. 1.    <sup>b</sup> *Leusden's edit.*, vol. ii. p. 602.

[*favere*] towards the Jewish traditions as to do injury to the sacred text.

Ver. 29<sup>c</sup>: Ὁ ἀμνὸς τοῦ Θεοῦ. *The Lamb of God.*] St. John alludes plainly to *the lamb of the daily sacrifice*. Τὸν ἐν τύπῳ αἰρῶντα ἀμαρτίαν τοῦ Ἰσραὴλ, *which in shadow took away the sins of Israel.*

I. It was commanded in the law that he that offered the sacrifice should lay his hand upon the head of the sacrifice, Levit. i. 4; iii. 2; iv. 4, &c.

II. The reason of which usage was, that he might, as it were, transfer his sins and guilt upon the head of the offering, which is more especially evident in the scapegoat, Levit. xvi. 22.

Hence Christ is said “himself to have borne our sins in his own body on the tree,” 1 Pet. ii. 24, as the offering upon the altar was wont to do. He was made by God a “sin for us,” 2 Cor. v. 21; that is, **חַטָּאת**, *a sacrifice for sin*.

III. The same rite was used about the lamb of the daily sacrifice that was offered for all Israel; “The stationary men [as they were called], or the substitutes of the people, laying their hands upon the head of the lamb<sup>d</sup>.”

To this therefore the words of the Baptist refer: “The lamb of God, that is, the daily sacrifice, taketh away the sins of the world, as the sacrifice did for all Israel. But behold here the true Lamb of God, that taketh away the sins of the world.”

Ver. 39: Ποῦ μένεις; *Where dwellest thou?*] The proper and most immediate sense of this is, *Where dwellest*, or, *Where lodgest thou?* But I could willingly render it as if it had been said, ‘Where dost thou keep thy sabbath?’ and from thence conjecture that day was the evening of the sabbath. For whereas it is said, “and they abode with him that day,” it would be a little hard to understand it of the day that was now almost gone; and therefore we may suppose it meant of the following day, for it is added, ὥρα ἦν δεκάτη, *it was now the tenth hour*. It was about the middle of our November when these things fell out in Bethabara, as will easily appear to any one that will be accurate in calculating the times, and that

<sup>c</sup> *English folio edit.*, vol. ii. p. 531.

<sup>d</sup> Taanith, cap. 4. hal. 2.

little that was left of that day was *then the tenth hour*. It was then about sunset, and, as it were, the entrance of a new day : so that it might more properly have been said, "They abode with him that *night*," rather than that *day* ; only the evangelist seems to point out that they remained with him the next day ; which that it was the sabbath I will not so much contend, as (not without some reason) suppose.

"Cæsar, for two reasons, would not fight that day ; partly because he had no soldiers in the ships, and partly *because it was after the tenth hour of the day*," [et post horam x diei res agebatur.]

Ver. 42 ; Εὕρισκει τὸν ἀδελφόν *He findeth his brother.*] So אשכחיה רב נחמן בר יצחק לרב הונא *Rab Nachman Bar Isaac found him with Rab Houna :*" and many such-like expressions, in the Talmudic authors, as also אשכחנא and אשכחנא Εὕρηκαμεν, *We have found !*

Ver. 43 : Ὁ υἱὸς Ἰωνᾶ *The son of Jona.*] I do not see any reason why the word Ἰωάννου, *Joannes*, or Ἰωαννᾶ, *Joannas*, should be here put for Ἰωνᾶ, *Jona* ; or why any should contend (as many do) that it should be the same with Ἰωαννᾶ, *Joannas*.

I. In the third chapter of St. Luke the name of Jochanan is sounded three ways in the Greek pronunciation of it, Ἰαννᾶ, *Janna*, ver. 24 ; so ינאי amongst the Rabbins ; Ἰωαννᾶ, *Joanna*, ver. 27 ; and Ἰωνᾶν, ver. 30 : but never Ἰωνᾶ, *Jona*.

II. *Jona* was a name amongst the Jews very commonly used, and we meet with it frequently in the Talmudic authors written יונה, *Jonah* : why, therefore, should not Peter's father be allowed the name of *Jonah* as well as that of John ?

III. Especially when this son of *Jonah* imitated the great prophet of that name in this, that both preached to the Gentiles, and both began their journey from Joppa.

Ὁ ἐρμηνεύεται Πέτρος *Which is by interpretation, Peter.*] Vulg. ; *Quod est, si interpreteris, Petra : Which is by interpretation, a stone.* So Acts ix. 26, "*Tabitha*, which, being in-

<sup>c</sup> Cæsar, Comment. lib. 4. Or, Oppi. de Bell. Alexand. [Hirt. de Bell. Alex. c. 10.]

<sup>f</sup> Sanhedr. fol. 30. 2.

<sup>g</sup> *English folio edition*, vol. ii. p. 532.

terpreted, is *Dorcas* :” Beza, *Caprea*, a *goat*. But what ! do the holy penmen of the Scriptures make lexicons, or play the schoolmasters. that they should only teach that the Syriac word *Cepha* signifies in the Greek language Πέτρα a *stone* ; and *Tabitha*, *Dorcas*, that is, a *goat* ? No ; they rather teach what Greek proper names answer to those Syriac proper names : for the Syriac proper name is here rendered into the Greek proper name, and not an appellative into an appellative, nor a proper name into an appellative.

But let the Vulgar have what it desires, and be it so, “Thou shalt be called a rock ;” yet you will scarce grant that our blessed Saviour should call Simon a *rock* in the direct and most ordinary sense ; “There is no rock save our God,” 2 Sam. xxii. 32 : where the Greek interpreters, instead of צור a *rock*, have κτίστης, the *Creator*. Which word St. Peter himself makes use of, 1 Pet. iv. 19, showing who is that *rock* indeed.

There<sup>h</sup> is a *rock*, or ‘stone of stumbling,’ indeed, as well as a ‘foundation-stone ;’ and this stone of stumbling hath St. Peter been made, to the fall of many thousands ; not by any fault of his, but theirs, who, through ignorance or forwardness, or both, will esteem him as a *rock* upon which the church is built.

If, therefore, they will so pertinaciously adhere to that version, *Et tu vocaberis Petra*, let it be rendered into English thus, *Thou wilt be called a rock* : and let us apprehend our blessed Lord speaking prophetically, and foretelling that grand error that should spring up in the church, viz., *that Peter is a rock*, than which the Christian world hath not known any thing more sad and destructive.

Ver. 47 : Ἔρχου καὶ ἴδε. *Come and see.*] Nothing more common in the Talmudic authors than תא חמי and תא חזי *Come and behold, come and see* ; sometimes איתא חמי and בוא וראה.

Ver. 48 : Ἀληθὺς Ἰσραηλίτης. *An Israelite indeed.*] Compare it with Isa. lxiii. 8. “I saw thee (saith Christ) when thou wert under the fig tree.” What doing there ? Doubtless not sleeping, or idling away his time, much less doing any ill thing. This would not have deserved so remarkable

<sup>h</sup> Leusden's edition, vol. ii. p. 603.



an encomium as Christ gave him. We may therefore suppose him, in that recess under the fig tree, as having sequestered himself from the view of men, either for prayer, meditation, reading, or some such religious performance; and so indeed from the view of men, that he must needs acknowledge Jesus for the Messiah for that very reason, that, when no mortal eye could see, he saw and knew that he was there. Our Saviour, therefore, calls him an "Israelite indeed, in whom there was no guile," because he sought out that retirement to pray, so different from the usual craft and hypocrisy of that nation, that were wont to pray publicly, and in the streets, that they might be seen of men.

And here Christ gathered to himself five disciples, viz., Andrew, Peter, Philip, Nathanael (who seems to be the same with Bartholomew), and another, whose name is not mentioned, ver. 35, 40; whom, by comparing John xxi. 2, we may conjecture to have been Thomas.

Ver. 52: Ἀμὴν ἀμὴν. *Verily, verily.*] If Christ doubled his affirmation, as we here find it, why is it not so doubled in the other evangelists? If he did not double it, why is it so here?

I. Perhaps the asseveration he useth in this place may not be to the same things and upon the same occasion to which he useth the single *Amen* in other evangelists.

II. Perhaps, also, St. John, being to write for the use of the Hellenists, might write the word in the same Hebrew letters wherein Christ used it, and in the same letters also wherein the Greeks used it, retaining still the same Hebrew idiom.

III. But<sup>i</sup>, however, it may be observed, that, whereas by all others the word *Amen* was generally used in the latter end of a speech or sentence, our Lord only useth it in the beginning, as being himself the Amen, Rev. iii. 14; and אָמֵן אֱלֹהֵי אֱמֶת Isa. lxx. 16, *the God of truth*.

So that that single *Amen* which he used in the other evangelists contained in it the gemination, *Amen, Amen*. I, the *Amen*, the true and faithful witness, *Amen*, i. e. ἐπ' ἀληθείας, "*of a truth* do say unto you," &c. Nor did it become any

<sup>i</sup> *English folio edition*, vol. ii. p. 533.

mortal man to speak *Amen* in the beginning of a sentence in the same manner as our Saviour did. Indeed, the very Masters of Traditions, who seemed to be the oracles of that nation, were wont to say, באמת and דימנותא *I speak in truth*; but not "*Amen*, I say unto you."

IV. *Amen* contains in it Naï and 'Amen, *Yea and Amen*; 2 Cor. i. 20; Rev. i. 7; i. e. *truth and stability*, אֱמֻנָה אֱמֶן, Isa. xxv. 1. Interlin. *Veritas, firmitas: faithfulness and truth*. [A. V.] The other evangelists express the word which our Saviour useth: St. John doubles it, to intimate the full sense of it.

I have been at some question with myself, whether I should insert in this place the blasphemous things which the Talmudic authors belch out [*exomunt*] against the holy Jesus, in allusion (shall I say?) or derision of this word *Amen*, to which name he entitled himself, and by which asseveration he confirmed his doctrines. But that thou mightest, reader, both know, and with equal indignation abhor, the snarlings [*latratus*] and virulency of these men, take it in their own words, although I cannot without infinite reluctancy allege what they with all audaciousness have uttered.

They<sup>k</sup> have a tradition, that Imma Shalom, the wife of R. Eliezer, and her brother Rabban Gamaliel, went to דהוּא פִּילוסופָא *a certain philosopher* (the Gloss hath it 'a certain heretic') of very great note for his integrity in giving judgment in matters, and taking no bribes. The woman brings him a golden candlestick, and prayeth him that the inheritance might be divided in part to her. Rabban Gamaliel objects, "It is written amongst us, that the daughter shall not inherit instead of the son. But the philosopher answered, 'Since the time that you were removed from your land, the law of Moses was made void: ואיתדייבא און *and Aven was given* [he means the Gospel, but marks it with a scurrilous title]; and in that it is written, ברא וברתא, כחדא ירתון *The son and the daughter shall inherit together*. The next day Rabban Gamaliel brought him דהוּא חבירא *a Libyan ass*. Then saith he unto them, 'I have found

<sup>k</sup> Schabb. fol. 116. 2.

at the end of *Aven* [i. e. the Gospel] that it is written there, וְאֵן אֵן אֵן *I, Aven*, came not to diminish, but to add to the law of Moses:” where he abuseth both the name of our Saviour and his words too, Matt. v. 17.

And<sup>1</sup> now, after our just detestation of this execrable blasphemy, let us think what kind of judge this must be, to whose judgment Rabban Gamaliel, the president of the Sanhedrim, and his sister, wife to the great Eliezer, should betake themselves. A Christian, as it should seem by the whole contexture of the story; but, alas! what kind of Christian, that should make so light of Christ and his gospel! However, were he a Christian of what kind soever, yet if there be any truth in this passage, it is not unworthy our taking notice of it, both as to the history of those times, and also as to that question, Whether there were any Christian judges at that time?

”Οψεσθε τὸν οὐρανὸν ἀνεωγότα, καὶ τοὺς ἀγγέλους, &c. *Ye shall see heaven open, and the angels of God, &c.*] There are those that in this place observe an allusion to Jacob’s ladder. The meaning of this passage seems to be no other than this: “Because I said, ‘I saw thee under the fig tree, believest thou?’ Did this seem to thee a matter of such wonder? ‘Thou shalt see greater things than these.’ For you shall in me observe such plenty, both of revelation and miracle, that it shall seem to you as if the heavens were opened and the angels were ascending and descending, to bring with them all manner of revelation, authority, and power from God, to be imparted to the Son of man.” Where this also is included, viz., that angels must in a more peculiar manner administer unto him, as in the vision of Jacob the whole host of angels had been showed and promised to him in the first setting out of his pilgrimage.

Of this ladder the Rabbins dream very pleasantly: “The<sup>m</sup> ladder is the ascent of the altar and the altar itself. The<sup>n</sup> angels are princes or monarchs. The king of Babylon ascended seventy steps; the king of the Medes fifty-and-two; the king of Greece one hundred and eighty; the king of

<sup>1</sup> *Leusden’s edit.*, vol. ii. p. 604.

<sup>m</sup> Beresh. Rabba, sect. 68.

<sup>n</sup> Vajiera Rab. fol. 199. 1. R. Eliezer, cap. 35.

Edom, it is uncertain how many," &c. They<sup>o</sup> reckon the breadth of the ladder to have been about eight thousand parasangæ, i.e. about two-and-thirty thousand miles; and that the bulk of each angel was about eight thousand English miles in compass. Admirable mathematicians these indeed!

## CHAP. II.

VER. 1: Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος ἐγένετο, &c. *And the third day there was a marriage, &c.* בתולה נישא ליום הרביעי *A virgin<sup>q</sup> marries on the fourth day of the week, and a widow on the fifth.* "This<sup>r</sup> custom came not in but from the decree of Ezra, and so onward: for the Sanhedrim doth not sit but on the second and the fifth days; but before the decree of Ezra, when the Sanhedrim assembled every day, then was it lawful to take a wife on any day." There is a twofold reason given for this restraint:

I. מפני טענת בתולים The virgin was to be married on the fourth day of the week because the assembly of the twenty-three met on the fifth: so that if the husband should find his wife to be no virgin, but already violated, he might have recourse to the consistory in the heat of his displeasure, and procure just punishment for her according to law. But why then might they not as well marry on the first day of the week, seeing the *Beth Din* met on the second as well as the fifth?

II. שלא יטרה בצרכי סעודה Lest the sabbath should be polluted by preparations for the nuptials: for the first, second, and third days of the week are allowed for those kind of preparations. And the reason why the widow was to be married on the first day was, that her husband might rejoice with her for three days together, viz. fifth, sixth, and the sabbath day<sup>s</sup>.

If therefore our bride in this place was a virgin, then the nuptials were celebrated on the fourth day of the week, which is our Wednesday: if she was a widow, then she was married on the fifth day of the week, which is our Thursday. Let us therefore number our days according to our evangelist, and let it be but granted that that was the sabbath in which it is

<sup>o</sup> Cholin, fol. 91. 2.

<sup>p</sup> *English folio edition*, vol. ii.  
p. 534.

<sup>q</sup> Chetubboth, cap. 1. hal. 1.

<sup>r</sup> *Ibid.* fol. iii. 1.

<sup>s</sup> *Vid. loc. et Gloss. Rambam.*



said, "They abode with him all that day," ch. i. ver. 39; then on the first day of the week Christ went into Galilee and met with Nathanael. So that the third day from thence is the fourth day of the week; but as to that, let every one reckon as he himself shall think fit.

Γάμος: *A marriage.*] Amongst the Talmudists it is sometimes הללל, sometimes נישואים, sometimes זיופה, sometimes כללה, all which denotes matter of pomp and gladness.

I. The virgin to be married cometh forth from her father's house to that of her husband, בה'נומא וראשה פרוע "in some veil, but with her hair dishevelled, or her head uncovered."

II If any person meets her upon that day, he gives her the way; which once was done by king Agrippa himself.

III. They carry before her a cup of wine, which they were wont to call כוס תרומה *the cup of Trumah*, which denoted that she, for her unspotted virginity, might have married a priest, and eaten of the Trumah.

IV. Skipping and dancing, they were wont to sing the praises of the bride. In Palestine they used these words לא כחל ולא שרק ולא פירכוס ויעלת חן "She needs no paint nor stibium, no plaiting of the hair, or any such thing; for she is of herself most beautiful."

V. They scattered some kind of grain or corn amongst the children; that they, if occasion should serve, might bear witness hereafter that they saw that woman a married virgin.

VI. They sprinkled also or sowed barley before them, by that ceremony denoting their fruitfulness<sup>t</sup>. Whether these sports were used at the wedding where our Saviour was present, let others inquire.

VII. In <sup>u</sup> *Sotah*<sup>x</sup> there is mention of crowns which the bride and bridegroom wore; as also what fashion they were of, and of what materials they were made.

VIII. Because of the mirth that was expected at nuptial solemnities, they forbade all weddings celebrating within the feasts of the Passover, Pentecost, and Tabernacles, "because there were great rejoicings at nuptials, and they must not in-

<sup>t</sup> Vid. Chetubb. cap. i. 11.    <sup>u</sup> *Leusden's ed.*, vol. ii. p. 605.    <sup>x</sup> Fol. 49. 1.

termingle one joy with another ;" that is, the joy of nuptials with the joy of a festival<sup>γ</sup>.

IX. The nuptial festivity was continued for the whole seven days ; which we also see of old, Judges xix. 12.

Καὶ<sup>z</sup> ἦν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ. *And the mother of Jesus was there.*] *The mother of Jesus was there*, not invited (as it should seem) with Christ and his disciples, but had been there before the invitation made to them.

You may conceive who were the usual nuptial guests by those words of Maimonides<sup>a</sup> : חתן וכל השושביני ובני חופה : *The bridegroom and his companions, the children of the bride-chamber*, are not bound to make a tabernacle."

I. שושבינא, in a more general sense, denotes a *friend* or *companion*, as in the Targum, Judg. xiv. 2 ; 2 Sam. xiii. 3 : but it is more particularly applied to those friends that are the *nuptial guests*.

II. But in a most strict sense to those two mentioned *Chetubb*. fol. 12. 1 ; "Of old they appointed two *Shoshbenin*, one for the bridegroom, the other for the bride, that they should minister to them especially at their entry into the bridal chamber." They were especially instituted for this end, that they should take care and provide that there should be no fraud nor deceit as to the tokens of the bride's virginity. So Gloss. upon the place<sup>b</sup>. The Rabbins very ridiculously (as they almost always do) tell a trifling story, that Michael and Gabriel were the two *Shoshbenin* at Adam and Eve's wedding<sup>c</sup>.

III. But as to the signification of this nuptial term in a more large sense, we may see farther<sup>d</sup> : אחין שעשו מקצתם : שושבינות וגו' *"If any amongst the brethren make a Shoshbenuth while the father is yet alive, when the Shoshbenuth returns, that also is returned too ; for the Shoshbenuth is required even before the Beth Din ; but if any one send to his friend any measures of wine, those are not required before the Beth Din ; שחן גבילות חסדים for this was a deed of gift? or work of charity."*

The words are very obscure, but they seem to bear this

<sup>γ</sup> Moed Katon, fol. ii. 8.

<sup>z</sup> *English folio edit.*, vol. ii. p. 527.

<sup>a</sup> Sotah, cap. 6.

<sup>b</sup> Fol. 6. 2.

<sup>c</sup> Beresh. Rab. fol. 10. 4.

<sup>d</sup> Bava Bathra, fol. 144. 2.

sense, viz.: This was the manner of the *Shoshbenuth*: some bachelor or single person, for joy of his friend's marriage, takes something along with him to eat and be merry with the bridegroom: when it comes to the turn of this single person to marry, this bridegroom, to whom he had brought this portion, is bound to return the same kindness again. Nay, if the father should make a wedding for his son, and his friends should bring gifts along with them in honour of the nuptials, and give them to his son [the bridegroom], the father was bound to return the same kindness whenever any of those friends should think fit to marry themselves. But if any one should send the bridegroom to congratulate his nuptials, either wine or oil, or any such gift, and not come himself to eat and make merry with them, this was not of the nature of the *Shoshbenuth*, nor could be required back again before the tribunal, because that was a free gift.

IV. Christ therefore, and five of his disciples, were not of these voluntary *Shoshbenin* at this wedding, for they were invited guests, and so of the number of those that were called the חופה בני *children of the bridechamber*, distinguished from the *Shoshbenin*. But whether our Saviour's mother was to be accounted either the one or the other is a vain and needless question. Perhaps she had the care of preparing and managing the necessaries for the wedding, as having some relation either with the bridegroom or the bride.

Ver. 6: Ὅδοιαι λθῆναι ἕξ: *Six waterpots.* כלי אבן: *משקין את המים בכלי אבן* Gloss. "If any one have water fit to drink, and that water by chance contract any uncleanness, let him fill the stone vessel with it."

כלי גללים וכלי אבנים<sup>f</sup>: where the commentators do indeed grant that by כלי גללים may be understood *marble vessels*, although they admit of another rendering: but as to כלי אבנים there is no controversy.

The number of the *six waterpots*, I suppose, needs not be ascribed to any custom of the nation, but rather to the multitude then present. It is true indeed that at nuptials and other feasts, there were *waterpots* always set for the guests to wash their hands at; but the number of the vessels and the quantity of water was always proportioned according to the

<sup>f</sup> Kelim, cap. i. hal. i.

number of the guests; for both the hands and vessels, and perhaps the feet of some of them, were wont to be washed.

כּוּלָּא מַשִּׁי כּוּלָּא מַשִּׁי *Mashicala mashi culla, the greater vessel out of which all wash*; מַשְׁכִּילַת מַשִּׁי כּוּלָּתָא *mus-chilta mashi callatha, the lesser vessel in which the bride washes*, and (saith the Gloss) the better sort of the guests.

Μετρηράς *Firkins*.] The Greek version thus expresseth the measure of a bath, בִּתְּנִים שְׁלֹשֶׁת אֲלָפִים יָכִיל χωροῦσαι μετρητὸς τρισχιλίου, 2 Chron. iv. 5: so Hag. ii. 16, where the same measure<sup>h</sup> of a bath is to be understood. Now if every one of these *waterpots* in our story contained two or three *baths* apiece, how great a quantity of wine must that be which all that water was changed into!

יִבְתְּלַחמִיּוֹת לִדְרִיּוֹת חֲבִיּוֹת *The<sup>k</sup> waterpots of Lydda and Bethlehem*: where the Gloss, “They were wont to make pots in Lydda from the measure of the *seah* to that of the *log*; and in Bethlehem from the measure of two *seahs* to that of one.” How big were these *pots* that contained six or nine *seahs*: for every *bath* contained three *seahs*.

As to the washing of the hands, we have this in *Jadaim*<sup>l</sup>; מִי רְבִיעִית נֹתֵנִין לְיָדַיִם “*They allot a fourth part of a log for the washing of one person’s hands*, it may be of two; half a *log* for three or four; a whole *log* to five or ten, nay, to a hundred; with this provision, saith R. Jose, that the last that washeth hath no less than a fourth part of a *log* for himself.”

Ver. 7: Λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε, &c. *Jesus said, Fill, &c.*] I. It is probable that the discourse betwixt Jesus and his mother was not public and before the whole company, but privately and betwixt themselves: which if we suppose, the words of the son towards the mother, “Woman, what have I to do with thee?” will not seem so harsh as we might apprehend them if spoken in the hearing of all the guests. And although the son did seem by his first answer to give a plain denial to what was propounded to him, yet perhaps by something which he afterward said to her, (though not expressed by the evangelist,) or some other token, the

<sup>g</sup> Schab. fol. 77. 2.

<sup>h</sup> *English folio edit.*, vol. ii. p. 528.

<sup>i</sup> *Leusden’s edition*, vol. ii. p. 606.

<sup>k</sup> *Kelim*, cap. 2. hal. 2.

<sup>l</sup> *Cap. i.* hal. 1.



mother understood his mind so far, that when they came into company again she could intimate to them, "Whatsoever he saith unto you, do it."

II. He answered his mother, "Mine hour is not yet come:" for it might be justly expected that the first miracle he would exert should be done in Jerusalem, the metropolis of that nation.

Ver. 8: Ἀρχιτρικλίνῳ *The governor of the feast.*] This *governor of the feast* I would understand to have been in the place of chaplain, to give thanks, and pronounce blessings in such kind of feasts as these were. There was ברכת התנים *the bridegroom's blessing*, recited every day for the whole space of the seven days, besides other benedictions during the whole festival time, requisite upon a cup of wine, [*quæ poculum vini requirerent*,] (for over a cup of wine there used to be a blessing pronounced;) especially that which was called כוס הבשורה *the cup of good news*, when the virginity of the bride is declared and certified. He, therefore, who gave the blessing for the whole company, I presume, might be called the ὁ ἀρχιτρικλινος, *the governor of the feast*. Hence to him it is that our Saviour directs the wine that was made of water, as he who, after some blessing pronounced over the cup, should first drink of it to the whole company, and after him the guests pledging and partaking of it.

As to what is contained in verses 14, 15, and 16 of this chapter, I have already discussed that in Matt. xxi. 12.

Ver. 18: Τί σημεῖον δεικνύεις ἡμῖν; *What sign showest thou unto us?*] "Noah<sup>m</sup>, Hezekiah, &c., require a sign; much more the wicked and ungodly."

Since there had been so many, no less than four hundred years past, from the time that the Holy Spirit had departed from that nation, and prophecies had ceased, in which space there had not appeared any one person that pretended to the gift either of prophesying or working miracles, it is no wonder if they were suspicious of one that now claimed the character, and required a sign of him.

Ver. 19: Λύσατε τὸν ναὸν τοῦτον *Destroy this Temple.*] I. Christ showeth them no *sign* that was a mere *sign*, Matt. xii. 39. The turning of Moses's rod into a serpent, and

<sup>m</sup> Shemoth Rab. sect. 9.

returning the serpent into a rod again; the hand becoming leprous, and restored to its proper temperament again; these were mere *signs*; but<sup>n</sup> those wonders which Moses afterward wrought in Egypt were not mere *signs*, but miraculous judgments: and those stupendous things which our Saviour wrought were not mere *signs*, but beneficent miracles; and whoever would not believe upon those infinite miracles which he wrought, would much less have believed upon mere signs. And, indeed, it was unbecoming our blessed Lord so far to indulge to their obstinate incredulity, to be showing new *signs* still at every beck of theirs, who would not believe upon those infinite numbers he put forth upon every proper occasion.

II. Matt. xii. 39, 40. When they had required a *sign*, Christ remits them to the *sign* of the prophet Jonah; and he points at the very same sense in these words, *Destroy this Temple, &c.*: that is, “My resurrection from the dead will be a *sign* beyond all denial, proving and affirming, that what I do I act upon divine authority, and that I am he who is to come (Rom. i. 4). Further than this you must expect no other *sign* from me. If you believe me not while I do such works, at least believe me when I arise from the dead.”

He acted here, while he is purging the Temple, under that notion as he was the authorized Messiah, Mal. iii. 1, 3, and expressly calls it “his Father’s house,” ver. 16. Show us therefore some *sign*, (say the Jews,) by which it may appear that thou art the Messiah the Son of God; at least, that thou art a prophet. I will show you a sufficient *sign*, saith Christ: *destroy this temple*, viz. of my body, and I will raise it from the dead again; a thing which was never yet done, nor could be done, by any of the prophets.

Ver. 20<sup>o</sup>: Τεσσαράκοντα καὶ ἕξ ἔτεσιν *Forty-and-six years.*] I. That this was spoken of the Temple as beautified and repaired by Herod, not as built by Zorobabel, these reasons seem to sway with me:

1. That these things were done and discoursed betwixt Christ and the Jews in Herod’s Temple.

2. That the account, if meant of the Temple of Zorobabel, will not fall in either with the years of the kings of

<sup>n</sup> *English folio edit.*, vol. ii. p. 529.    <sup>o</sup> *Leusden’s edit.*, vol. ii p. 607.

Persia; or those seven weeks mentioned Dan. ix. 25, in which Jerusalem was to be built, “even in troublous times.” For whoever reckons by the kings of Persia, he must necessarily attribute at least thirty years to Cyrus; which they willingly do that are fond of this account: which thirty years too, if they do not reckon to him after the time that he had taken Babylon, and subverted that monarchy, they prove nothing as to this computation at all.

“Cyrus<sup>p</sup> destroyed the empire of the Medes, and reigned over Persia, having overthrown Astyages, the king of the Medes:” and from thence Eusebius reckons to Cyrus thirty years. But by what authority he ascribes the Jews’ being set at liberty from their captivity to that very same year, I cannot tell. For Cyrus could not release the Jews from their captivity in Babylon before he had conquered Babylon for himself; and this was a great while after he had subdued the Medes, as appears from all that have treated upon the subversion of that empire: which how they agree with Xenophon, I shall not inquire at this time: content at present with this, that it doth not appear amongst any historians that have committed the acts of Cyrus to memory, that they have given thirty or twenty, no, not ten years to him after he had taken Babylon. Leunclavius<sup>q</sup> gives him but eight years; and Xenophon himself seems to have given him but seven. So that this account of forty-and-six years falls plainly to the ground, as not being able to stand, but with the whole thirty years of Cyrus included into the number.

Their opinion is more probable who make these forty-and-six years parallel with the seven weeks in Dan. ix. 25. But the building of the Temple ceased for more years than wherein it was built; and, in truth, if we compute the times wherein any work was done upon the Temple, it was really built within the space of ten years.

II. This number of *forty-six years* fits well enough with Herod’s Temple; for Josephus<sup>r</sup> tells us, that Herod began the work *in the eighteenth year of his reign*; nor does he contradict himself when he<sup>s</sup> tells us, Πεντεκαίδεκάτω χρόνῳ ἔτει τῆς

<sup>p</sup> Euseb. in Chronic.

<sup>q</sup> Chronolog. Xenoph.

<sup>r</sup> Antiq. lib. xv. cap. 14. [xv. 11. 1.]

<sup>s</sup> De Bell. lib. i. cap. 16. [Hudson, p. 1006. l. 45.] [i. 21. 1.]



βασιλείας, αὐτόν τε τὸν ναὸν ἐπεσκεύασε, *in the fifteenth year of his reign he repaired the Temple*; because the fifteenth year of his reign alone, after he had conquered Antigonos, was the eighteenth year from the time wherein he had been declared king by the Romans. Now Herod (as the same Josephus<sup>t</sup> relates) lived thirty-seven years from the time that the Romans had declared him king; and in his thirty-fifth year Christ was born; and he was now thirty years old when he had this discourse with the Jews. So that between the eighteenth of Herod and the thirtieth of Christ exclusively there were just forty-six years complete.

III. The words of our evangelist therefore may be thus rendered in English: "Forty-and-six years hath this Temple been in building:" and this version seems warranted by Josephus<sup>u</sup>, who, beginning the history of G. Florus, the procurator of Judea, about the 11th of Nero, hath this passage<sup>x</sup>; Ἐξ ἐκείνου μάλιστα τοῦ καιροῦ συνέβη τὴν πόλιν ἡμῶν νοσεῖν, προκοπόντων πάντων ἐπὶ τὸ χεῖρον. *From that time particularly our city began to languish, all things growing worse and worse.* He tells us further, that Albinus, when he went off from his government, set open all the gaols and dismissed the prisoners, and so filled the whole province with thieves and robberies. He tells withal, that king Agrippa permitted the Levite singing-men to go about as they pleased in their linen garments: and at length concludes, Ἡδὴ δὲ τότε καὶ τὸ Ἱερὸν τετέλεστο. "And now was the Temple finished [note that]; wherefore the people, seeing the workmen, to the number of eighteen thousand, were at a stand, having nothing to do .... besought the king that he would repair the porch upon the east," &c. If therefore the Temple was not finished till that time, then much less was it so when Christ was in it. Whence we may properly enough render those words of the Jews into such a kind of sense as this: "It is forty-and-six years since the repairing of the Temple was first undertook, and indeed to this day is not quite perfected; and wilt thou pretend to build a new one in three days?"

Ver. 21: Ἐλεγε δὲ περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. *But he*

<sup>t</sup> Antiq. lib. xvii. cap. 10. [xvii. p. 898. l. 20.] [xx. 9. 4.]  
8. 1.]

<sup>x</sup> English folio edition, vol. ii.

<sup>u</sup> Antiq. lib. xx. cap. 8. [Hudson, p. 530.]



spake of the temple of his body.] If we consider how much the second Temple came behind that of the first, it will the more easily appear why our blessed Saviour should call his body *the Temple*.

“In the second Temple there wanted the Fire from heaven, the Ark with the Propitiatory and Cherubims, Urim and Thummim, *שכינה* the *Divine Glory*, the Holy Ghost, and the anointing Oil.”

These things were all in Solomon’s Temple, which therefore was accounted a full and plenary type of the Messiah: but so long as the second Temple had them not, it wanted what more particularly shadowed and represented him.

I. There was indeed in the second Temple a certain ark in the Holy of Holies; but this was neither<sup>z</sup> Moses’s ark nor the ark of the covenant<sup>a</sup>: which may not unfitly come to mind when we read that passage, Rev. xi. 19, “The Temple of God was opened in heaven, and there was seen in his Temple the ark of his testament.” It was not seen, nor indeed was it at all in the second Temple.

The Jews have a tradition, that Josias hid the ark before the Babylonish captivity, lest it should fall into the hands of the enemy, as once it did amongst the Philistines<sup>b</sup>; but there is no mention that it was ever found and restored again.

II. In Moses’s Tabernacle and Solomon’s Temple the divine presence sat visibly over the Ark in the Propitiatory, in a cloud of glory: but when the destruction of that Temple drew near, it went up from the Propitiatory, Ezek. x. 4, and never returned into the second Temple, where neither the Ark nor the Propitiatory was ever restored.

III. The high priest, indeed, ministered in the second Temple as in the first, in eight several garments<sup>c</sup>. Amongst these was the pectoral, or breastplate, wherein the precious stones were put (out of which the jasper chanced to fall and was lost<sup>d</sup>): but the oracle by Urim and Thummim was never restored: see Ezra ii. 63; Neh. vii. 63. And if not restored

<sup>y</sup> Hierosol. Taanith, fol. 6. 1. Bab. Joma, fol. 21. 2.

<sup>z</sup> Leusden’s edition, vol. ii. p. 608.

<sup>a</sup> Joma, fol. 52. 2.

<sup>b</sup> Joma, ubi supra; Cherithuth, fol. 77. 2.

<sup>c</sup> Joma, fol. 71. 2.

<sup>d</sup> Hieros. Peah, fol. 15. 3. Bab. Kiddush. fol. 60. 2.

in the days of Ezra or Nehemiah, much less certainly in the ages following, when the spirit of prophecy had forsaken and taken leave of that people. For that is a great truth amongst the Talmudists<sup>c</sup>; “Things are not asked or inquired after now [by Urim and Thummim] by the high priest [*a quovis sacerdote, qui non loquitur*], because he doth not speak by the Holy Ghost, nor does there any divine afflatus breathe on him.”

This, to omit other things, was the state of Zorobabel’s Temple with respect to those things which were the peculiar glory of it. And these things being wanting, how much inferior must this needs be to that of Solomon’s!

But there was one thing more that degraded Herod’s Temple still lower; and that was the person of Herod himself, to whom it is ascribed. It was not without scruple, even amongst the Jews themselves, that it was built and repaired by such a one: (and who knew not what Herod was?) and they dispute whether by right such a person ought to have meddled with it; and invent arguments for their own satisfaction as to the lawfulness of the thing.

They object first, לא לסתור בי כנשתא עד דבני בי, כנשתא<sup>f</sup> אחריתי *It is not permitted to any one to demolish one synagogue till he hath built another*: much less to demolish the Temple. But Herod demolished the Temple before he had built another. Ergo,

They answer, “Baba Ben Buta gave Herod that counsel, that he should pull it down.” Now this Baba was reckoned amongst the great wise men, and he did not rashly move Herod to such a work; דתיותא חווא ביה *for he saw such clefts and breaches in the Temple* that threatened its ruin.

They object, secondly, concerning the person of Herod, that he was a servant to the Asmonean family, that he rose up against his masters and killed them, and had killed the Sanhedrim.

They answer, We were under his power, and could not resist it. And if those hands stained with blood would be building, it was not in their power to hinder it.

<sup>c</sup> Joma, fol. 73. 2.

<sup>f</sup> Bava Bathra, fol. 3. 2.

<sup>g</sup> *English folio edition*, vol. ii. p. 531.

These and other things they apologize for their Temple ; adding this invention for the greater honour of the thing—that all that space of time wherein it was a building, it never once rained by day, that the work might not be interrupted<sup>h</sup>.

The Rabbins take a great deal of pains, but to no purpose, upon those words, Hagg. ii. 9, “ The glory of this latter house shall be greater than of the former.” “ R. Jochanan<sup>i</sup> and R. Eliezer say ; one, that it was greater for the fabric ; the other, that it was greater for the duration.” As if the glory of the Temple consisted in any mathematical reasons of space, dimension, or duration ; as if it lay in walls, gilding, or ornament. The glory of the first Temple was the Ark, the divine cloud over the Ark, the Urim and the Thummim, &c. Now where or in what can consist *the greater glory* of the second Temple when these are gone ?

Herein it is indeed that the Lord of the Temple was himself present in his Temple : he himself was present ἐν ᾧ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς *in whom dwelleth all the fulness of the Godhead bodily*, Coloss. ii. 9 ; as the divine glory of old was over the ark τυπικῶς, *typically*, or by way of shadow only.

This is the *glory*, when he himself is present who is the great High Priest and the Prophet ; who, answerably to the Urim and Thummim of old, reveals the counsels and will of God ; he who is the true and living Temple, whom that Temple shadowed out. “ This Temple of yours, O ye Jews, does not answer its first pattern and exemplar : there are wanting in that, what were the chief glory of the former ; which very defect intimates that there is another Temple to be expected, that in all things may fall in with its first type, as it is necessary the antitype should do. And this is the Temple of my body.” No further did he think fit to reply to them at that time.

### CHAP. III.

VER. I: Νικόδημος *Nicodemus*.] The Talmudists frequently mention נקדימין, which by the learned is not without reason

<sup>h</sup> Taanith, fol. 23. 1. Joseph. Antiq. lib. xv. cap. 14. [Hudson, p. 704, l. 33.]  
<sup>i</sup> Bava Bathra, fol. 3. 1.

rendered *Nicodemus*. Now the Jews derive this name, not from the Greek original, but from this story :

“ Upon<sup>k</sup> a certain time<sup>l</sup>, all Israel ascended up to Jerusalem to the feast, and there wanted water for them. Nicodemus Ben Gorion comes to a great man, and prays him, saying, ‘ Lend me twelve wells of water, for the use of those that are to come up to the feast, and I will give you back twelve wells again ; or else engage to pay you twelve talents of silver : ’ and they appointed a day. When the day of payment came, and it had not yet rained, *Nicodemus* went to a little oratory, and covered himself, and prayed : and of a sudden the clouds gathered, and a plentiful rain descended, so that twelve wells were filled, and a great deal over. The great man cavilled that the day was past, for the sun was set : *Nicodemus* goes into his oratory again, covers himself and prays, and the clouds dispersing themselves, the sun breaks out again. Hence that name given him נקדימון *Nicodemus*, שנקדה לו חמה *because the sun shone out for him*, ” [or, as it is elsewhere written, שנקדמה.]

If there be any thing of truth in this part of the story, it should seem *Nicodemus* was a priest, and that kind of officer whose title was חופר שדיין *a digger of wells* ; under whose peculiar care and charge was the provision of water for those that should come up to the feast<sup>m</sup>. His proper name לא בוני נקדימון אלא בוני *was not Nicodemus, but Bonai* ; as *Taanith* in the place above quoted. Now in *Sanhedrim*<sup>n</sup>, בוני *Bonai* is reckoned amongst the disciples of Jesus, and accounted one of the three richest men amongst the Jews at that time, when Titus besieged Jerusalem. “ There<sup>o</sup> were three the most wealthy men in Jerusalem, *Nicodemus Ben Gorion*, *Calba Sabua*, and *Zizith Hakkesoth*. ” But in *Echah Rabbath*<sup>p</sup>, “ There were then in Jerusalem four βουλευται, or *counsellors*, *Ben Zizith*, and *Ben Gorion*, and *Ben Nicodemon*, and *Ben Calba Sabua* ; men of great wealth, ” &c.

There<sup>q</sup> is mention also of a “ daughter of *Nicodemus Ben Gorion*, the furniture of whose bed was twelve thousand de-

<sup>k</sup> *Taanith*, fol. 20. 1. *Avoth R. Nathan*, c. 7.

<sup>l</sup> *Leusden's edition*, vol. ii. p. 609.

<sup>m</sup> Vide *Shekalim*, cap. 5. hal. 1. .

<sup>n</sup> Fol. 43. 1.

<sup>o</sup> *Gittin*, fol. 56. 1.

<sup>p</sup> Fol. 64. 1.

<sup>q</sup> *English folio edit.*, vol. ii. p. 532.



niers." But<sup>r</sup> so miserably was she and the whole family impoverished, that " Rabban<sup>s</sup> Jochanan Ben Zacchai saw her gathering barleycorns out of the dung of the Arabs' cattle : saith he to her, ' Who art thou, my daughter ? ' ' I am (saith she) the daughter of *Nicodemus* Ben Gorion.' ' What then (saith he) is become of all thy father's wealth ? ' " &c.

I leave it with the reader to determine with himself whether the *Nicodemus* mentioned amongst them be the same with this of ours or no. It is not much for the reputation of that *Nicodemus* (whatever may be supposed in the affirmative), that these authors should all along make so honourable mention of him. However, some passages look as if it might be the same man, viz., the name *Bonai*, by which he went for a disciple of Jesus ; the impoverishment of his family, which may be conceived to fall upon them in the persecution of Christianity, &c. : but it is not *tanti* that we should labour at all in a thing so very perplexed, and perhaps no less unprofitable.

Ver. 2 : Οἶδαμεν. *We know.*] It may be a question whether Nicodemus, using the plural number [*we know*], does by that seem to own that the whole Sanhedrim (of which himself was a member) acknowledge the same thing. I am apt to think the fathers of the Sanhedrim could not well tell how indeed to deny it : which will be more largely discussed upon chap. xi. 48. But οἶδαμεν may either be the plural or the singular, which in the first person is most commonly used in all languages ; and ידענא and נדירנא [which, I question not, Nicodemus promiscuously used] may be indifferently taken for either number, singular or plural. Or else, *we know*, may signify as much as, *it is commonly owned and acknowledged*.

Ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος. *Thou art a teacher come from God.*] Nicodemus seems to have reference to the long cessation of prophecy which had not been known in that nation for above four hundred years now past ; in which space of time there had been no masters or teachers of the people instituted but by men and the imposition of hands ; nor had there in that appeared any one person that would pretend to teach them by a spirit of prophecy :—*But we see that thou art a teacher sent from God.*

<sup>r</sup> R. Nathan, ubi supr.

<sup>s</sup> Chetubb. fol. 66. 2.

Ver. 3 : Ἀπεκρίθη ὁ Ἰησοῦς, &c. *Jesus answered, &c.*]

You may ask how this answer suits with the question that Nicodemus put : it may appear very apposite upon this account : “ You seem, O Nicodemus, to see some sign of the approaching kingdom of heaven in these miracles that are done by me. Verily, I say unto thee, No one can see the kingdom of God as he ought, if he be not born *ἄνωθεν*, *from above*.”

Ἐὰν μὴ τις γενηθῇ ἄνωθεν. *Except a man be born again.*]

By what word our Saviour expressed *ἄνωθεν* in the Jewish language, it is not easy determining ; whether by מלעילא which I indeed suppose he might, or by מן דריש, as the Syriac ; or by רוב or שנית, which bears the signification of πάλιν, *again*, as almost all expositors have conceived. The subject of the question, well considered, may afford us some light in the solution of it.

I. We must not suppose it a set discourse merely, and on purpose directed upon the subject of *regeneration*, though the doctrine of the *new birth* may be well enough asserted and explained from hence : but the question is about the aptitude and capacity of the man qualified to be a partaker of *the kingdom of God*, or *of heaven*, or of the times or benefits of the Messiah. For that *the kingdom of God* or *of heaven* are terms convertible in the evangelist, is obvious to every one that will take the pains to compare them : and that by *the kingdom of God* or *of heaven* is meant *the kingdom and times of the Messiah*, is so plain, that it needs no argument to prove it.

When<sup>t</sup>, therefore, there was so vehement and universal an expectation of the coming and reign of the Messiah amongst the Jews, and when some token and indication of these times<sup>u</sup> might appear to Nicodemus in the miracles that Christ had wrought, our Saviour instructs him by what way and means he may be made apt and capable for seeing and entering into this kingdom, and enjoying the benefits and advantages of Messiah's days. For,

II. The Jews thought that it was enough for them to have been of the seed of Abraham, or the stock of Israel, to make them fit subjects for *the kingdom of heaven*, and the happi-

<sup>t</sup> Leusden's edit., vol. ii. p. 610.

<sup>u</sup> English folio edit., vol. ii. p. 533.

ness that should accrue to them from the days of the Messiah. Hence that passage, לְכָל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק<sup>x</sup> לְעוֹלָם הַבָּא *There is a part allotted to all Israel in the world to come*; that is, in the participation of the Messiah. But whence comes it that universal Israel claim such a part? Merely because they are Israelites; i. e. merely because they come of the stock and lineage of Israel. Our Saviour sets himself against this error of theirs, and teacheth that it is not enough for them to be the children of Abraham, or the stock of Israel, to give them any title to or interest in the Messiah; but they must further be born ἀνωθεν, *from above*; they must claim it by a heavenly, not an earthly birth. These words of his seem to fall in and bear the same kind of sense with those of John Baptist [Matth. iii. 9.], "Think not to say within yourselves, We have Abraham to our father."

III. The Jews acknowledged, in order to proselytism, some kind of *regeneration* or *new birth* absolutely necessary: but then this was very slightly and easily attainable. גֵּר<sup>y</sup> שְׁנוּלָד *If any one become a proselyte, he is like a child new born*. But in what sense is he so?

"The<sup>z</sup> Gentile that is made a proselyte, and the servant that is made free, behold, he is like a child new born. וְכָל שָׂרָר בָּשָׂר *And all those relations he had* whiles either Gentile or servant, they now cease from being so. By the law it is lawful for a Gentile to marry his mother, or the sister of his mother, if they are proselyted to the Jewish religion. But the wise men have forbidden this, lest it should be said, We go downward from a greater degree of sanctity to a less; and that which was forbidden yesterday is allowable to-day." Compare this with 1 Cor. v. 1.

Christ teaches another kind of *new birth*, requisite for those that partake of the kingdom of the Messiah, beyond what they have either as Israelites or proselytes; viz., that they should be *born from above*, or *by a celestial generation*, which only makes them capable of *the kingdom of heaven*.

Ver. 4: Μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δευτέρου εἰσελθεῖν; &c. *Can he enter the second time into his mother's womb?* The common opinion of the Jews about the qualifi-

<sup>x</sup> Sanhedr. fol. 90. 1.

<sup>y</sup> Jevamoth, fol. 62. 1; 92. 1.

<sup>z</sup> Maimon. Issure Biah, cap. 14.



cation of an Israelite, *qua* Israelite, still sticks in the mind of this Pharisee : and although our Saviour useth that term, which in the Jewish language plainly enough intimates the necessity of being *born from heaven*, yet cannot he easily get off from his first prejudice about the Israelitish generation : “Whereas the Israelites, as they are Israelites, have a right to be admitted into the kingdom of the Messiah, do you therefore mean by this expression of yours, that it is necessary for any to enter a second time into his mother’s womb, that he may be an Israelite anew?”

He knew and acknowledged, as we have already said, that there must be a sort of a *new birth* in those that come over to the Jewish religion ; but he never dreamt of any new proselytism requisite in one that had been born an Israelite. He could not therefore conceive the manner of a *new birth*, that he should be made an Israelite anew, unless it were by entering into the mother’s womb a second time ; which to him seemed an impossible thing.

Ver. 5 : ‘Εὰν μὴ τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος. *Except a man be born of water and of the Spirit.*] He tells him, that the Jew himself cannot be admitted into the kingdom of the Messiah unless he first strip himself of his Judaism by baptism, and then put off his carnal and put on a spiritual state. That by *water* here is meant *baptism*, I make no doubt : nor do I much less question but our Saviour goes on from thence to the second article of the evangelical doctrine. And as he had taught that towards the participation of the benefits to be had by the Messiah, it is of little or of no value for a man to be *born of* the seed of Abraham, or to be originally an Israelite, unless he was also *born ἄνωθεν*, or *from above* ; so he now further teacheth him, that this admission is not to be obtained but<sup>a</sup> by an absolute renunciation of Judaism, and being baptized into the profession of the gospel. For the tenor of Christian baptism runs pointblank against Judaism. The Jewish religion taught justification by works ; but evangelical baptism obliged to repentance, and alarumed the sinner to look elsewhere for remission of sins : so that to a Jew baptism was indispensably necessary, in order to his admission into the kingdom of the Messiah, that by that

<sup>a</sup> *English folio edition*, vol. ii. p. 534.



baptism of his he might wholly divest himself of his Jewish state.

Ver. 10: Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ; *Art thou a master of Israel?* <sup>ב</sup>ישראל *Art thou a Wise man in Israel?* It was the answer of a boy to R. Joshua, when he asked him, איזו דרך קרובה לעיר “*Which is the shortest way to the city?*” The boy answered, ‘This is the shortest way though it is the longest: and that is the longest way though it is the shortest.’ R. Joshua took that way which was the shortest, though the longest. When he came very near the city, he found gardens and places of pleasure hedged in [so that he could go no further]. He returned therefore to the boy, and said to him, ‘My son, is this the shortest way to the city?’ The boy answered, ‘Art thou a wise man in Israel? did I not thus say to thee, That is the shortest way though the longest?’” &c.

Ver. 14<sup>c</sup>: Καὶ καθὼς Μωσῆς ᾤψωσε τὸν ὄφιν, &c. *And as Moses lifted up the serpent, &c.* The Jews dote horribly [*cæcutiunt*] about this noble mystery. There are those in *Bemidbar Rabba*<sup>d</sup>, that think that the brazen serpent was not affixed to a pole, but thrown up into the air by Moses, and there to have settled without any other support.

“Moses<sup>e</sup> put up the serpent for a sign; as he that chastiseth his son sticks up the rod in some eminent place, where the child may see it, and remember.”

תסיר נזק במזיק ותרפא חולי במחליא *Thou shalt remove the mischief by that which did the mischief; and thou shalt heal the disease by that which made thee sick*<sup>f</sup>. The same hath R. Bechai; and both confess that it was נס בתוך נס *a miracle within a miracle*. But it is not for a Jew to understand the mystery; this is the Christian’s attainment only.

Ver. 17: Οὐχ ἵνα κρίνῃ τὸν κόσμον, &c. *Not to condemn the world.*] In what sense (beside that which is most common and proper) the Jewish schools use the word κόσμον [עולם and עלמא], we may see from these and such like instances:

<sup>b</sup> Echah Rabbathi, fol. 66. 2.

<sup>c</sup> Leusden’s edition, vol. ii. p.

611.

<sup>d</sup> Sect. 19.

<sup>e</sup> Baal Turim in Numb. xxi.

<sup>f</sup> Nachmanid.

I. שבקו כולי עלמא סתניתין ואולו בתר גמרא *The whole world hath forsaken the Misnas, and followed the Gemara.* Where something may be noted in the story as well as in the grammar of it.

So John xii. 19: Ἰδε, ὁ κόσμος ὀπίσω αὐτοῦ ἀπηλθεν. *Behold the world is gone after him.* In Jerusalem language, הא כולי עלמא אול בתריה. We very often meet with כולי עלמא לא פליגי מורי *All the world confesseth, &c.* and כולי עלמא לא פליגי *The whole world doth not dissent, &c.* By which kind of phrase, both amongst them and all other languages, is meant a very great number or multitude.

II. When they distinguish, as frequently they do, betwixt עניי העיר *the poor of their own city*, and עניי העולם *the poor of the world*; it is easy to discern, that by the *poor of the world* are meant those poor that come from any other parts.

III. “R. Ullah<sup>h</sup> requires not only that every great man should be worthy of belief, אלא אפילו איניש דעלמא נמי *but that the man of the world should be so too.*” It is easy to conceive, that by *the man of the world* is meant any person, of any kind or degree.

IV. But it is principally worthy our observation, that they distinguish the whole world into ישראל *Israel*, and אומות העולם *the nations of the world*; the Israelites and the Gentiles. This distinction, by which they call the Gentiles the *nations of the world*, occurs almost in every leaf, so that I need not bring instances of this nature. Compare Luke xii. 30 with Matt. vi. 32; and that may suffice.

V. They further teach us, that *the nations of the world* are not only not to be redeemed, but to be wasted, destroyed, and trodden underfoot. “This seems to me to be the sense<sup>i</sup>: The rod of the exactor shall not depart from Judah, until his Son shall come to whom belongs<sup>k</sup> the subduing and breaking of the people; for he shall vanquish them all with the edge of his sword.” So saith Rambam upon that passage in Gen. xlix.

<sup>g</sup> Bava Mezia, fol. 33. 2.

<sup>h</sup> Rosh hashanah, fol. 22.

<sup>i</sup> Rambam in Gen. xlix.

<sup>k</sup> *English folio edit.*, vol. ii. p. 535.

“The<sup>l</sup> morning cometh, and also the night,’ Isa. xxi. 12. It will be the morning to Israel [when the Messiah shall come]; but it will be night to the nations of the world.”

“R. Abin saith<sup>m</sup>, That the Holy Blessed God will make the elders of Israel sit down in a semicircle, himself sitting president, as the father of the Sanhedrim; and shall judge the nations of the world.”

“Then<sup>n</sup> comes the thrashing; the straw they throw into the fire, the chaff into the wind; but the wheat they keep upon the floor: so the nations of the world shall be as the burning of a furnace; but Israel alone shall be preserved.”

I could be endless in passages of this nature out of these authors: but that which is very observable in all of them is this; That all those curses and dreadful judgments which God in his holy writ threatens against wicked men, they post it off wholly from themselves and their own nation, as if not at all belonging to them, devolving all upon the Gentiles and the nations of the world. So that it was not without great reason that the apostle asserteth, Rom. iii. 19, “Whatsoever things the law saith, it saith to them which are under the law.” Which yet they will by no means endure.

Christ, therefore, by this kind of phrase or scheme of speech, well enough known to Nicodemus, teacheth him (contrary to a vulgar opinion, which he also could not be ignorant of), that the Messiah should become a Redeemer and propitiation, as well to the Gentiles as to the Jews. They had taught amongst themselves, that God had no regard to *the nations of the world*, they were odious to him, and the Messiah, when he came, would destroy and condemn them: but the Truth saith, “God so loved the world, that he hath sent his Son not to condemn, but to save the world.” This very evangelist himself is the best commentator upon this expression, 1 John ii. 2; “He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world;” i. e. not for *us Jews* only, but for the *nations of the world*.

Ver. 25: Ζήτησις περὶ καθαρισμοῦ. *A question about purifying.*] I. ζήτησις, Syriac, ܒܥܬܐ: which calls to mind that

<sup>l</sup> Hieros. Taanith, fol. 64. 1.

<sup>m</sup> Shemoth Rabba, sect. v.

<sup>n</sup> Midras Tillin in Psalm ii.

which is so perpetually in use amongst the Talmudic authors<sup>o</sup>; 'מר' בעא ר' *R. N. inquired of R. N.* Whence that also, as familiarly used, 'אי בעית א'מא, *If you ask I will tell you.* If the word in this place be taken according to this scholastic use of it, as it may very well be, then we may expound this passage thus:

The disciples of John, having heard that Jesus did baptize also, they with the Jews inquire, what sort of purifying resulted from the baptism of Christ; whether that purified more than the baptism of John. The word *μετὰ* probably doth not oppose one party against the other, but joins them together in one inquiry. They inquire jointly, Doth Jesus superinduce a baptism upon the baptism of John? and John his upon the baptisms or washing of the Jews? Whither will this purifying at last tend? and what virtue hath this of Jesus's beyond that of John's?

II. Or, if you will, suppose we that this *ζητησις* might be a *dispute* betwixt the disciples of St. John and the Jews about the legal purifications and the baptism now introduced: there is no doubt but both parties contended to the uttermost of their power.

Ver. 27: Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδέν. *A man can receive nothing.*] The rendering of this word *λαμβάνειν*, *receive*, may be a little questioned. The Syriac hath it למיסב *to receive*. Perhaps it might be more fitly translated לקבל *to perceive* or *apprehend*. For the Baptist seems in these words to rebuke the incredulity and stupidity of these men: q. d. "Ye see, by this very instance of yourselves, that no man can learn, perceive, or believe, unless it be given him from heaven. For ye yourselves are my witnesses, that I did prefer Jesus before myself, that I testified of him that he was the Son of God, the Lamb of God, &c.; and ye now would cavil against him, and prefer me before him, οὐ δύναται ἄνθρωπος, &c. It is apparent that no one can perceive or discern what he ought to do, unless it be given from heaven." Compare with this, ver. 32, "No man receiveth his testimony."

Ver. 29<sup>p</sup>: Ὁ δὲ φίλος τοῦ νυμφίου. *But the friend of the bride-*

<sup>o</sup> *Leusden's edit.*, vol. ii. p. 612.

<sup>p</sup> *English folio edit.*, vol. ii. p. 536.



groom.] שושבין : of which we have already spoken in our notes upon chap. ii.

שושבין<sup>q</sup> זה אורב<sup>h</sup> his friend, that is, his 'shoshebin.' Where the Gloss hath this passage, which at first sight the reader may a little wonder at :

שושבין פסול לו כל ימי חופתו The friend of the bridegroom is not allowed him all the days of the nuptials. The sense is ; He is not admitted to be a judge or witness for him all that time, wherein for certain days of the nuptials he is his shoshebin, or the friend of the bridegroom.

Ver. 31 : 'Ο ὢν ἐκ τῆς γῆς, ἐκ τῆς γῆς ἐστι· He that is of the earth is earthly.] Mark but the antithesis, and you will not suspect any tautology :

1. 'Ο ὢν ἐκ τῆς γῆς, He that is of the earth, and ὁ ἐρχόμενος ἐκ τοῦ οὐρανοῦ, He that cometh from heaven. Where the antithesis is not so much between Christ and John, as betwixt Christ and all mankind.

2. 'Εκ τῆς γῆς ἐστι, He is of the earth, and ἐπάνω πάντων ἐστι, He is above all. He that is of the earth is only of earthly degree, or rank : and he that is from heaven is above all degree.

3. 'Εκ τῆς γῆς λαλεῖ, He speaks of the earth, and ὁ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ, what he hath seen and heard, that he testifieth. He that is of the earth speaketh earthly things, and what he hath learned upon the earth ; but he that is from heaven speaketh those things which he learned in heaven, viz., those things which he hath seen and heard from God. The Baptist seems to allude to the manner of bearing witness, and teaching. In matter of fact there was need of an eyewitness ; in matter of doctrine, they delivered what they had heard from their Master.

#### CHAP. IV.

Ver. 4 : 'Εδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας· He must needs go through Samaria.] Josephus tells us<sup>r</sup>, 'Εθος ἦν τοῖς Γαλιλαίοις ἐν ταῖς ἑορταῖς εἰς τὴν ἱερὰν πόλιν παραγινόμενοις, ὁδεύειν διὰ τῆς Σαμαρέων χώρας· It was the custom for the

<sup>q</sup> Sanhedr. fol. 27. 2.

<sup>r</sup> Antiq. lib. xx. cap. 5. [Hudson, p. 888. l. 16.] [xx. 6. 1.]

*Galileans, in their journeying to Jerusalem to their feasts, to go through Samaria.*

Our countryman Biddulph<sup>s</sup> describes the way which he himself travelled from Galilee to Jerusalem, anno Dom. 1601: out of whom, for the reader's sake, I will borrow a few passages. He tells us, that on March 24 they rode near the sea of Galilee, and gives the computation of that sea to be in length about eight leagues and in breadth five. Now a league is three miles. After they had gone about seven miles, having the sea of Galilee on their left hands, they went up a hill, not very steep, but very pleasant; which (he saith) is said to be the hill mentioned John vi. 3. [Although here indeed either I am mistaken or his guides deceived him; because that mountain was on the other side of the sea.]

However he tells us, that from the top of this hill they discerned Saphetta, the Jews' university. All the way they went was infinitely pleasant, the hills and dales all very fruitful: and that about two o'clock in the afternoon they came to a certain village called by the Arabians 'Inel Tyger,' i. e. 'The merchant's eye.' When they had taken some food and sleep, their mind<sup>t</sup> leaped within them to go up mount Tabor, which was not far off. [I fear his guides deceived him here also concerning this mount.]

On the twenty-fifth of March they spent the whole day in traversing the pleasant fields of Bashan near the hill of Bashan. In the way they saw some rubbish of the tower of Gehazi, 2 Kings v. 24; and came to a town commonly called 'Jenine,' of old 'Engannim,' Josh.<sup>u</sup> xv. 34 [more truly, Good man, Josh. xix. 21], distant from Tabor two-and-twenty miles; a place of gardens and waters, and places of pleasure. There they stayed all the next day, upon the occasion of a Turkish feast called 'Byram.' March 27, riding by Engannim they were twice in danger; once by thieves, dwelling hard by; another time by the Arabs, in a wood about twelve miles thence. That night they came to Sychar, a city of Samaria, mentioned John iv; distant from Engannim seven-and-twenty miles. They stayed there the

<sup>s</sup> [The travels of certaine Englishmen into farre countreyes, pp. 103—106.]

<sup>t</sup> *Leusden's edit.*, vol. ii. p. 613.

<sup>u</sup> *English folio edition*, vol. ii. p.

next day. It is now called Napolis: Jacob's well is near it. the waters of it sweet as milk.

March 29, they went from Sychar towards Jerusalem; the nearer to which place they came, the more barren and unpleasant they found the soil. At length, coming to a large grove or wilderness full of trees and hills [perhaps this was mount Ephraim], from the top of the hill they saw the sea on the right hand, and little vessels upon it passing to Joppa. About three or four in the afternoon they came to a ruinous town called 'Beere,' of old (as was reported to them) 'Beer-sheba,' a great city [but more probably 'Beeroth,' mentioned Josh. xviii. 25]. It is said, that was the place where Christ's parents first missed him in their journey, Luke ii. 44. They would have lodged there that night, being weary and hungry; and having spent their provision, but they could have nothing fit for themselves or their horses; and being from Jerusalem but ten miles, they went on; and after having travelled five or six miles, had a view of the city. Thus our countryman, a clergyman, tells us in his book.

This interposition of Samaria between Galilee and Judea must be remembered, when we read the borders and portions of the tribes set out, Ezek. xlvi; where Manasseh and Ephraim (the country of Samaria) are bounded and set out as formerly, but must not be reckoned under the notion of Samaria, as they had been.

Necessity itself found, or made a way betwixt Judea and Galilee through Samaria; because, indeed, there was no other way they could go, unless a long way about, through the country beyond Jordan. Nor was there any reason why they should make any difficulty of going through Samaria, unless the hostility of the country. For,

"Thè<sup>x</sup> country of the Cuthites is clean." So that without scruple they might gather of the fruits and products of it. "The gatherings of their waters are clean." So that a Jew might drink, or wash himself in them. "Their dwellings are clean." So that he might enter thercinto, eat or lodge there. "Their roads are clean." So that the dust of them did not defile a Jew's feet.

The method of the story in this place, by comparing it

<sup>x</sup> Hieros. Avodah Zar. fol. 44. 4.

with other evangelists, may be thus put together: Herod had imprisoned John Baptist, under pretence of his growing too popular, and that the multitude of his followers increasing, tended to innovate<sup>y</sup>. Our Saviour understanding this, and withal that the Sanhedrim had heard something of the increase of his disciples too, withdrew from Judea into Galilee, that he might be more remote from that kind of thunderbolt that St. John had been struck with.

Ver. 5: Πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακώβ Ἰωσήφ. *Near to the parcel of ground that Jacob gave to his son Joseph.*] Gen. xlviii. 22. Jacob had bought a piece of land of the children of Hamor for a hundred *lambs*<sup>z</sup>, Gen. xxxiii. 19. But, after the slaughter of the Shechemites, he with his family being forced to retire to places more remote, viz., to Bethel, Bethlehem, and Hebron; the Amorites thrust themselves into possession, and he fain to regain it with his sword and bow.

Ver. 6: Ἦν δὲ ἐκεῖ πηγή τοῦ Ἰακώβ. *Now Jacob's well was there.*] Of this *well* doth Jacob seem to speak in those last words of his about Joseph, Gen. xlix. 22: "Joseph is a fruitful bough, even a fruitful bough by a *well*." For Joseph's offspring increased to a kingdom in Jeroboam, and that in Sychem, hard by *Jacob's well*. He adds, בְּנוֹת יַעֲקֹב עָלֵי שָׁרָי, where if you will render שָׁרָי *the enemy* (as it is Psalm xcii. 11, and perhaps Psalm xviii. 17; for it is from the Chaldee only that it signifies a *wall*, as Buxtorf tells us); then the words might be interpreted as a prophecy concerning those daughters of Joseph at Shiloh, who, passing over to the enemy, restored the hostile tribe of Benjamin, that otherwise were likely to have perished for want of issue, Judges xxi. 19, &c. I would render the words, *The daughters go over to the enemy*: and so, in the verse, are foretold two very signal events, that should make the<sup>a</sup> offspring of Joseph more peculiarly illustrious; partly, that, hard by that well, it should increase into a kingdom; and partly, that the

<sup>y</sup> Jos. Antiq. lib. xviii. cap. 7. [xviii. 5. 2.] [Δείσας Ἡρώδης τὸ ἐπὶ τοσόνδε πιθανὸν αὐτοῦ τοῖς ἀνθρώποις μὴ ἐπὶ ἀποστάσει τιμὴν φέροι.]

<sup>z</sup> [Thus, in the margin of A. V.

In the text, *pieces of money*. The Hebrew is קֶשֶׁט. See Gesenius, sub v.

<sup>a</sup> *English folio edition*, vol. ii. p. 538.



daughters of that tribe should rebuild and restore a tribe that had almost perished in its hostility against them.

The Greek interpreters and Samaritan, both text and version, instead of בְּנוֹת צִעְרָה read בְּנֵי צִעְרִי, Υἱός μου νεώτατος, *my youngest son*; whether on purpose, or through carelessness, I know not. So the Greeks<sup>b</sup>, instead of עָלִי שׁוּר, read, as it should seem, עָלִי שׁוּב, πρὸς με ἀνάστρεψον, *Turn thou unto me*.

Ἐκαθέζετο οὕτως. *He sat thus.*] *He sat thus*, as one wearied. The evangelist would let us know that Christ did not seemingly, or for fashion's sake, beg water of the Samaritan woman, but in good earnest, being urged to it by thirst and weariness. So 1 Kings ii. 7; "Shew kindness to the sons of Barzillai," כִּי־בָן קָרְבִי אֵלַי, *for so*, that is, in a great deal of kindness, *they came to me*. Acts vii. 8, "He gave him the covenant of circumcision," καὶ οὕτως, *and so* [being circumcised] "he begat Isaac."

Ver. 8: ἵνα τροφὰς ἀγοράσωσι. *To buy meat.*] If the disciples were gone into the city *to buy food*, how agrees this with ver. 9, οὐ συγγχῶνται Ἰουδαῖοι Σαμαρείταις, *the Jews have no dealings with the Samaritans?* and with that rule of the Jews, לֹא יֵאָכַל אָדָם מִיִּשְׂרָאֵל פֶּת כּוֹתִי "Let no Israelite eat one mouthful of any thing that is a Samaritan's; for if he eat but a little mouthful, he is as if he ate swine's flesh." A mouthful, that is, of nothing over which a blessing must be pronounced.

"Ezrae, Zorobabel, and Joshua gathered together the whole congregation into the Temple of the Lord; and with three hundred priests, three hundred books of the law, and three hundred children, anathematized, *shammatzized*<sup>d</sup>, excommunicated the Samaritans, in the name of Jehovah, by a writing indented upon tables, and an anathema both of the upper and the lower house: 'Let no Israelite eat one morsel of any thing that is a Samaritan's; let no Samaritan become a proselyte to Israel; nor let them have a part in the resurrection of the dead.' And they sent this curse to all Israel

<sup>b</sup> Leusden's edition, vol. ii. p. 614.

<sup>c</sup> Tanchum, fol. 17. 4.

<sup>d</sup> [From שָׁמַת *separare ab eccle-*

*sia totaliter et finaliter*. See more in

Buxtorf Lex. T. & R. col. 2462.

sub v.]

that were in Babylon, who also themselves added their anathema to this," &c.

But *Hierosol. Avodah Zara*<sup>e</sup> tells us, "R. Jacob Bar Acha, in the name of R. Lazar, saith, That the victuals of the Cuthites are allowed, if nothing of their wine or vinegar be mingled amongst them." Nay, further, we meet with this passage in *Bab. Kiddushin*<sup>f</sup>; מצת כותים מותרת "The unleavened bread of the Cuthites is allowed, and by that a man may rightly enough keep the Passover." If the unleavened bread for the Passover may be had of the Samaritans, much more common bread. And grant that the Samaritans were to the Jews as heathens, yet was it lawful for the Jew to partake of the edibles of the Gentiles, if there was no suspicion that they had been any way polluted, nor been offered to idols; as may be largely made out from Maimonides in his treatise about forbidden meats. Which suspicion was altogether needless as to the Samaritans; because they and the Jews in a manner agreed upon the same things as clean or unclean, and they were very near as free from idolatry.

Ver. 9: Οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις. *For the Jews have no dealings with the Samaritans.*] I. That translation, *the Jews have no dealings with the Samaritans*, which the French and English follow, seems to stretch the sense of the word beyond what it will well bear: for, 1. Granting the Samaritans were mere heathens, (which some of the Rabbins have affirmed,) yet did not this forbid the Jews having any kind of dealings with them; for they did not refuse merchandising with any of the Gentile nations whatever. See *Nehem.* xiii. 16, &c. 2. But if the Samaritans were אֱמִתִּים *true proselytes*, as R. Akibah asserts, or 'as the Israelites in all things,' as Rabban Simeon Ben Gamaliel saith of them<sup>g</sup>; then much more might the Jews have dealing with them.

II. That version, *non utuntur Judæi Samaritis*, as Beza; or, *non co-utuntur*, as the Vulgar, hardly reacheth the sense of the word, or comes fully up to the truth of the thing<sup>h</sup>.

"It<sup>i</sup> is lawful to eat the unleavened bread of the Samaritans, nor is there any suspicion as to their leavened bread

<sup>e</sup> Fol. 44. 4.

<sup>f</sup> Fol. 76. 1.

<sup>h</sup> Gloss. in *Kiddush.* fol. 76. 1.

<sup>g</sup> *Hieros. Shekalim*, fol. 64. 2.

<sup>i</sup> *English folio edit.*, vol. ii. p. 539.

neither. This is to be understood, if the Samaritan should knead it in the house of an Israelite." Now if the Samaritan may knead dough in an Israelite's house, it is evident the Israelite might use the Samaritan.

"An<sup>k</sup> Israelite may circumcise a Cuthite; but a Cuthite may not circumcise an Israelite, because he is circumcised into the name of mount Gerizim. R. Josah saith, Let him circumcise him, and let him pass into the name of mount Gerizim till he departs this life." If therefore it was lawful for the Israelite to circumcise the Cuthite or Samaritan, and the Samaritan the Israelite, then *the Jews had dealings with, or did use, the Samaritans.*

What then must be the proper meaning of συγχρῶνται! the Hebrew word מִסְתַּפֵּקִין<sup>1</sup> seems to answer it: "The Cuthites of Cæsarea asked R. Abhu, saying, Your fathers מִסְתַּפֵּקִין סֻנְעִינָם *our fathers: why then do not you the same to us?*" Let us gather the sense from something like it. It was a trite and common saying among the Jews, קָרְבֵּן שֵׁנִי נָהֵנָה לְךָ *It is a gift by whatsoever thou mightest be profited by me*, as Matt. xv. 5. According to which form of speech I may say, שׁוֹמְרוֹנֵיהֶם לֹא נִהְנִין לַיהוּדִים *Let not the Samaritans be profitable to the Jews.* And in this sense I would understand the words now in hand: "The Jews have no such dealings with the Samaritans as to be obliged to them for any courtesy or benefit received from them: they ask or receive nothing from them gratis; they borrow nothing of them, which is not forbidden them as to any other nations."

"For<sup>m</sup> three days before the feasts of the idolaters, it is forbidden [the Jews] either to give<sup>n</sup> to or receive from them, to ask, or lend, or borrow of them:" but for any other parts of the year it was not forbidden them. But as to the Samaritans, it was not permitted the Jews to borrow or receive any thing from them at any time gratis. Nor, indeed, can the word συγχρῶνται, in this place, intend any thing else. For whereas it was lawful for the Jews to converse with the Samaritans, buy of them, use their labour, answer to their benedictions, 'Amen,' as we find in *Beracoth*<sup>o</sup>, lodge in their

<sup>k</sup> Hieros. Jevamoth, fol. 9. 1.

<sup>1</sup> Hieros. Avodah Zarah, fol. 44. 1.

<sup>m</sup> Avodah Zarah, cap. 1. hal. 1.

<sup>n</sup> *Leusden's edition*, vol. ii. p. 615.

<sup>o</sup> Cap. 8. hal. 8.

towns, Luke ix. 52, I would fain know in what sense, after all this, can it be said, Ἰουδαῖοι οὐ συγγράφονται Σαμαρείταις, but in this only, that they would not be obliged to them for any kindness? which may a little serve to illustrate that of Luke x. 33, &c.; and it does very well agree with the matter in hand.

For the words which we are handling seem to be what the woman speaks, and not what the evangelist: and they spoken *scryptically* [*scommaticè*], or with sarcasm; “Dost thou, who art a Jew, ask water of me, who am a Samaritan?” Ἰουδαῖοι γὰρ οὐ συγγράφονται Σαμαρείταις; for you Jews despise all courtesy of the Samaritans to receive the least kindness of them; and do you ask *me* for water?

The Greek lexicons back this exposition, which render συγγράφω not only by *commercium habeo*, to have dealings, but also by *mutuo accipio*, *uiendum rogo*, to borrow for use, &c.

Ver. 11: Πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν; *From whence then hast thou that living water?* “Ὑδωρ ζῶν, *living water*; the woman mistakes our Saviour’s meaning, as if he intended only what was usually expressed by בִּימָם וּדְמָם *bubbling*, or *springing waters*. So that when our Saviour talks to her of a *water* that he had to give, which whosoever should drink of should thirst no more, the woman [laughs in her sleeve indeed, and] with all the scorn that could be, saith, “Sir, pray give me of this water, that I may never have any thirst, or give myself the trouble of coming hither to draw;” for so we ought to conceive of her answer to be rather by way of scoff, not supplication.

Ver. 18: Πέντε γὰρ ἀνδρας ἔσχες, &c. *Thou hast had five husbands, &c.* Christ stops her *fleering* [*cachinnantis*] mouth with [the dung of her own unchaste conversation, charging her with that infamous sort of life she had hitherto lived: q.d. “Thou, for thy impudent adulteries, hast suffered divorce from five husbands already; and he whom thou now hast is not thy husband, but an adulterer.”

כּוּתִים אֵין בְּקִיאֵין בְּתוֹרַת קִידוּשֵׁן וּגְרוּשֵׁין *The Outhites do not understand the law about betrothings and divorcings.* They had their customs of affiancing and divorcing; and perhaps by how much the less accurate they were about



their divorcees, (I mean with respect to the Jewish rules,) the nearer they might come to the first institution of Moses, who allowed no divorcees but in the case of adultery. That this woman was dismissed from her husbands for these infamous faults of hers, seems evident, partly, from the extraordinary number of husbands, partly, that our Saviour mentions her husbands, as well as him that then<sup>1</sup> lived adulterously with her: as if he would intimate, that she lived dishonestly under her husbands, as well as with this man.

Ver. 20: 'Εν τούτῳ τῷ ὄρει προσεκύνησαν' *Worshipped in this mountain.*] The story of that Temple on Gerizim, out of Josephus and others, is very well known. It was built in emulation and envy to that at Jerusalem, as of old were Dan and Bethel. Hence that irreconcilable hatred between the two nations, and the apostasy of divers Jews. The Samaritans attributed a certain holiness to the mountain, even after the Temple had been destroyed; but for what reason, they themselves could not well tell. However, for the defence of it, the Samaritan text hath notoriously falsified the words of Moses in Deut. xxvii. 4: for whereas the Hebrew hath it, "Ye shall set up these stones, which I command you this day, בְּהָרַע עֵינָל in mount Ebal;" the Samaritan text and version hath it בְּהָרַע גִּרְזִימ in mount Gerizim; as I have elsewhere observed.

"R. Jochanan<sup>r</sup> going to Jerusalem to pray, עבר בהרין he passed by that mountain [Gerizim]. A certain Samaritan seeing him, asked him, 'Whither goest thou?' 'I am,' saith he, 'going to Jerusalem to pray.' To whom the Samaritan, 'Were it not better for thee to pray in this holy mountain, than in that cursed house?' 'Whence comes this mountain to be so holy?' saith he: דלא טף במי דמבולא 'Because (saith the other) it was not overflowed by the waters of the deluge.'" A doughty reason indeed!

"R. Ismael<sup>s</sup>, the son of R. Joseph, going to Jerusalem to pray, passed by that mountain. A certain Samaritan meeting him, asks, 'Where art thou going?' 'I am going,' saith he, to Jerusalem, to pray.' Saith the other, 'Were it not better

<sup>1</sup> *English folio edition*, vol. ii. p. 540.

<sup>r</sup> Beresh. Rabba, sect. 32.

<sup>s</sup> *Ibid.* sect. 81.

for thee to pray in this blessed mountain, than in that cursed place?" Saith the R., 'I will tell you what you are like; you are like a dog greedy after carrion: so you when you know that idols are hid under this mountain, as it is said [Gen. xxxv. 4], *And Jacob hid them*, you are acted with a greedy desire after them.' They said amongst themselves, 'Seeing he knows there are idols hidden in this mountain, he will come in the night and steal them away.' And they consulted together to have killed him, but he, getting up in the night, stole away."

Somewhat akin to this Temple on Gerizim was that built by Onias in Egypt, the story of which you have in Josephus<sup>t</sup>, and the description of it<sup>u</sup>. Of this Temple also the Gemarists discourse<sup>x</sup>, from whom we will borrow a few things.

"Simeon the just dying, said, 'Onias my son shall minister in my stead' For this, his brother Shimei, being older than he by two years and a half, grew very envious. He saith to his brother, 'Come hither, and I will teach thee the rule and way of ministering.' So he puts him on *אֶמְקָל* and girds him *בַּבִּיגְדָא*" [you shall have the meaning of the words by and by], "and then setting him by the altar, cries out to his brethren the priests, 'See here what this man hath vowed, and does accordingly perform to his wife, viz., that whenever he ministered in the high priesthood, he would put on her stomacher [*pectorale*], and be girt about with her girdle.'" The Gloss upon the place saith, that the *אֶמְקָל* was a *leathern garment*, *כִּלְיוֹת שֶׁל עוֹר*: but *Aruch*, from *Avodah Zarah*, *בְּמַאי אֶמְקָל*, What is the *אֶמְקָל*; R. Abba saith, It is *אֶמְקָל דְּלִבָּא* the stomacher of the heart. What the word in this place should mean is plain enough from the story itself. Shimei, that he might render his brother both ridiculous and odious to the rest of the priests, persuades him to perform his services with his wife's stomacher, instead of the breastplate of the high priest, and her girdle, instead of that curious one they were wont to be girt with, &c.

The story goes on: "His brethren the priests, upon this, contrive his death: but he, escaping their hands, fled into

<sup>t</sup> Antiq. lib. 13. 6. [xiii. 3.]

<sup>x</sup> Menacoth, fol. 109. 2.

<sup>u</sup> De Bell. lib. 7. cap. 37. [vii. <sup>y</sup> Leusden's edit., vol. ii. p. 616. 10. 3.]

Alexandria of Egypt; and there building an altar, offered idolatrous sacrifices upon it. These are the words of Meir: but R. Judah tells him the thing was not so: for Onias did not own his brother Shimei to be two years and a half older than himself; but envying him, told him, ‘Come, and I will teach thee the rule and method of thy ministry.’” And so, as R. Judah relates the matter, the tables are turned, the whole scene altered; so that Onias persuades his brother Shimei to put on his wife’s stomacher, and gird himself with her girdle; and for that reason the priests do plot the death of Shimei. “But when he had declared the whole matter as it was indeed, then they designed to kill Onias. He therefore flying into Alexandria in Egypt, builds there an altar, and offered sacrifices upon it to the name of the Lord, according as it is said, *In<sup>z</sup> that day shall there be an altar to the Lord in the midst of the land of Egypt.*”

And now it is at the reader’s choice to determine which of these two Temples, that in Egypt, or this upon Gerizim, is built upon the best foundation; the one, by a fugitive priest, under pretence of a divine prophecy; the other, by a fugitive priest too, under pretence that that mount was the mount upon which the blessings had been pronounced. Let the Jews speak for themselves, whether they believed that Onias, with pure regard to that<sup>a</sup> prophecy, did build his Temple in Egypt; and let every wise man laugh at those that do thus persuade themselves. However, this is certain, they had universally much more favourable thoughts of that in Egypt than of this upon mount Gerizim. Hence that passage in the place before quoted: “If any one say, ‘I devote a whole burnt offering,’ let him offer it in the Temple at Jerusalem; for if he offer it in the Temple of Onias, he doth not perform his vow. But if any one say, ‘I devote a whole burnt offering for the Temple of Onias, though he ought to offer it in the Temple at Jerusalem, yet if he offer it in the Temple of Onias, he acquits himself.’ R. Simeon saith, It is no burnt offering. Moreover, if any one shall say, ‘I vow myself to be a Nazarite,’ let him shave himself in the Temple at Jerusalem; for if he be shaven in the Temple of Onias, he

<sup>z</sup> Isaiah xix. 19.<sup>a</sup> *English folio edition*, vol. ii. p. 541.

doth not perform his vow. But if he should say, 'I vow myself a Nazarite, so that I may be shaven in the Temple of Onias,' and he do shave himself there, he is a Nazarite."

Καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱεροσολύμοις, &c. *And ye say, that in Jerusalem, &c.*] What! did not the Samaritans themselves confess that Jerusalem was the place appointed by God himself for his worship? No doubt they could not be ignorant of the Temple which Solomon had built; nor did they believe but that from the times of David and Solomon God had fixed his name and residence at Jerusalem. And as to their preferring their Temple on Gerizim before that in Jerusalem notwithstanding all this, it is probable their boldness and emulation might take its rise from hence, viz., they saw the second Temple falling so short of its ancient and primitive glory; they observed that the divine presence over the ark, the ark itself, the cherubims, the Urim and Thummim, the spirit of prophecy, &c., were no more in that place.

Ver. 25: Οἶδα ὅτι Μεσσίας ἔρχεται. *I know that Messias cometh.*] If the Samaritans rejected all the books of the Old Testament excepting the five Books of Moses, it may be a question whence this woman should know the name of Messias; for that is not to be found throughout the whole Pentateuch. From whence also may further arise a twofold inquiry more; one, whether the Samaritans were of the same opinion with the Sadducees? the other, whether those Sadducees that lived amongst the Jews rejected all the books of the Old Testament, excepting those of Moses only? Perhaps they might so reject them as to forbid their being read in their synagogues, in the same manner as the Jews rejected the Hagiographa from being read in the synagogues: but the question is, whether they did not use them, read them, and believe them, as the Jews did those holy writings?

"They<sup>b</sup> snatch all the sacred books out of the fire [though on the sabbath day], whether they read or whether they read them not." The Gloss is, "Whether they read them, that is, the Prophets; which they are wont to read in their synagogues on the sabbath day; or whether they read them not, that is, the Hagiographa." It is likely that the Sadducees and Samaritans (I mean those Samaritans that lived about

<sup>b</sup> Shabb. fol. 115. 1.



our Saviour's time and before) might disown the Prophets and the holy writings much after the same manner, and no more. For is it at all probable that they were either ignorant of the histories of Joshua, Judges, Samuel, the Kings, and the writings of the prophets, or that they accounted them tales and of no value? There were some amongst the Samaritans, as Eulogius in Photius<sup>c</sup> tells us, who had an opinion, that "Joshua the son of Nun was that prophet of whom Moses spake, that God would raise up to them out of their brethren like to him." Do we think then that the history and Book of Joshua were unknown or disowned by them? However, I cannot omit, without some remarks, some few passages we meet with in *Sanhedrim*, fol. 90. 2 :

“The Sadducees asked Rabban<sup>d</sup> Gamaliel, ‘Whence he could prove it, that God would raise the dead? ‘From the Law (saith he), and from the Prophets, and from the holy writings.’ And accordingly he allegeth his proofs out of each book, which, I hope, may not be very tedious to the reader to take notice of in this place: I prove it out of the Law, where it is written, And the Lord said to Moses, Deut. xxxi. 16. הָיָה שְׁרִיב, וְקָם עִם־אֲבוֹתָיִךָ. Behold, thou shalt sleep with thy fathers and rise again. They say, Probably it is meant הָיָה וְקָם. This people will rise up and go a whoring. I prove it out of the Prophets, according as it is written, Thy dead men shall live, together with my dead body shall they arise: awake and sing, ye that dwell in the dust, Isa. xxvi. 19. But, perhaps (*say they*), this may be meant of those dead which Ezekiel raised. I prove it out of the Hagiographa, according as it is written, The roof of thy mouth is like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak, Cant. vii. 9. But perhaps (*say they*), it is meant, they move their lips in the world.” I add, *say they*, though it is not, I confess, in the Gemarist’s text, because reason and sense make it evident that this ought to be added, and the Gloss confirms it.

Nowe it would have been a most absurd thing for Gamaliel to have offered any proofs of the resurrection, either out of

<sup>c</sup> Cod. ccxxx.

<sup>d</sup> *Leusden's edition*, vol. ii. p. 617.

<sup>c</sup> *English folio edition*, vol. ii. p. 542.

the Prophets, or the Hagiographa against the Sadducees, if those books had been either not known or of no authority amongst them. And we see that the books themselves, out of which these proofs were brought, were not excepted against; but the places quoted had another sense put upon them, and pleaded for by them. "It<sup>f</sup> is a tradition of R. Simeon Ben Eliezer. I said unto the scribes of the Samaritans, Ye therefore err, because you do not interpret according to R. Nehemiah. For it is a tradition of R. Nehemiah's, Wherever we meet with a word which ought to have the letter ל in the beginning of it, if it have it not, you must then put an ה in the end of it; e.g. לחוץ הוצה: לסוכות סכותה: לשעיר שעירה: they answer R. Nehemiah, But behold it is written לשוב רשעים לטאה. Now those that return this answer to N. Nehemiah, if they be the Samaritan scribes, then do they themselves quote the ninth Psalm, ver. 18.

But further, the Book of Ezekiel is quoted by a Samaritan in this story: "Rabban Jonathan<sup>g</sup> went to ניפולין *Neapolis* (i. e. *Sychar*) of the Samaritans. A certain Samaritan was in his company. When they came to Mount Gerizim, the Samaritan saith unto him, 'How comes it to pass that we are gotten to this holy mountain?' R. Jonathan saith, 'How comes this mountain to be holy?' The Samaritan answered, שלא לקה במי המבול *Because it was never plagued with the waters of the deluge.* Saith R. Jonathan, 'How prove you this?' The Samaritan answered, 'Is it not written, בן־אדם, אֶמְרָלְהָ אֶת־אֶרֶץ לֹא־מְטוֹהָרָה הִיא לֹא־גִשְׁמָה בְּיוֹם זָעַם, *Son of man, say unto her, Thou art the land not cleansed, nor rained upon in the day of indignation, Ezek. xxii. 24.*' 'If it were so (saith R. Jonathan), then should the Lord have commanded Noah to have gone up into this mountain, and not have built himself an ark.' " We also meet with a Sadducee quoting the prophet Amos<sup>h</sup>: "A certain Sadducee said to a certain Rabbi, 'He that created the hills did not make רוּחַ *a spirit or the wind*: and he that created the wind did not make the hills: for it is written, וְכִבְרָא הָרִים יוֹצֵר הָרוּחַ.

<sup>f</sup> Hieros. Jevamoth, fol. 3. 1.    <sup>g</sup> Elleh haddehbarim Rabba, fol. 292. 2. 3.

<sup>h</sup> Cholin, fol. 87. 1.

רוח *Behold, he that formeth the mountains and createth the wind, Amos v. 13.* The Rabbi answered, שומא 'Thou fool, go on but to the end of the verse, and thou wilt find the Lord of hosts is his name.'"

That passage also is remarkable<sup>i</sup>: "They do not snatch מניין הגליונות וספרי מינים *the books and volumes of the heretics* from the flames; but they may be burnt where they are." The Gloss is, "The books of heretics, i. e. משרתים לע"ז *idolaters*, [or those that use any strange worship], who wrote out the Law, the Prophets, and the Holy Writings, for their own use in the Assyrian character and holy language." But גליונות וספרי קיצור פסקי הראש *upon the place renders it* גליונות וספרי צדוקים אין מצילין *They snatch not away the volumes and books of the Sadducees.* If by *heretics* the *Sadducees* are to be understood, as the latter Gloss would have it, then comparing it with the former, they had the Law, Prophets, and the Holy Writings writ in the Assyrian character in the holy language.

If by *heretics* the *Christians* are understood, as in the former Gloss (for as to the Gentiles, there is no room to understand it of them in this place), then we see what copies of the Old Testament the Hebrew Christians anciently had in use.

It may be objected, That if the *Sadducees* admitted the books of the Prophets and the Holy Writings with this exception only, that they had them not read in their synagogues, how came they to deny the resurrection from the dead, when it is so plainly asserted in those books?

To this may be answered, That this argument might have something in it, if it had not been one fundamental of the *Sadducees'* faith, that no article in religion ought to be admitted that cannot be made out plainly from the five books of Moses. Compare this with that of the Pharisees<sup>k</sup>; "However any person may acknowledge the resurrection from the dead, yet if he does not own that there is some indication of it in the law, he denies a fundamental." So that whereas Moses seemed not, clearly and *in terminis*, to express himself as to the resurrection, the *Sadducees* would not admit it as

<sup>i</sup> Schabb. fol. 116. 1.<sup>k</sup> Gloss. in Sanhedr. fol. 90. 1.

an article of their faith, though something like it may have occurred in the Prophets, so long as those expressions in the Prophets may be turned<sup>1</sup> to some other sense, either historical or allegorical. But if they had apprehended any thing plain and express in the books of Moses, the Prophets also asserting and illustrating the same thing, I cannot see why we should not believe they were received by them.

Something of this kind is the passage now in hand, where we find the Samaritan woman using the word *Messias*; which though it is not to be met with in the books of Moses, yet Moses having clearly spoken of his coming, whom the Prophets afterward signalized by the name of the *Messias*; this foundation being laid, the Sadducees and the Samaritans do not stick to speak of him in the same manner, and under the same title, wherein the Prophets had mentioned him. But then what kind of conceptions they had of the person, kingdom, and days of the Messiah, whether they expected the forerunner Elias, or the resurrection of the dead at his coming, as the scribes and Pharisees did, is scarcely credible.

Ver. 27<sup>m</sup>: 'Εθαύμαζον ὅτι μετὰ γυναῖκος ἐλάλει. *They marvelled that he talked with the woman.*] They marvel he should talk with a *woman*, much more with a *Samaritan woman*. "R. Jose" the Galilean being upon a journey אשכחיה לברוריה [I am much mistaken if it should not be writ אשכחה] *found Berurea in the way*: to whom he said, באיזו בדרך נלך ללוד, *What way must we go to Lydda?* She answered, 'O thou foolish Galilean, have not the wise men taught אל תרבה שיחה עם האישה *Do not multiply discourse with a woman?* Thou oughtest only to have said באיזו בדרך ללוד *Which way to Lydda?*'"

Upon what occasion this woman should be called ברוריה *Berurea* is not our business at present to inquire: but that the reader may know something of her, she was the wife of R. Meir, a learned woman, and a teacher herself: "His<sup>o</sup> wife *Berurea* was a wise woman, of whom many things are related in *Avodah Zarah*." Another story we have<sup>p</sup> of her: ברוריה

<sup>1</sup> *Leusden's edition*, vol. ii. p. 618.

<sup>m</sup> *English folio edition*, vol. ii. p. 543.

<sup>n</sup> *Erubhin*, fol. 53. 2.

<sup>o</sup> *Juchasin*, fol. 40. 2.

<sup>p</sup> *Erubhin*, ubi *supr*.



אשכחיה להווא תלמידא “*Berurea found a certain scholar reading mutteringly, and spurned at him,*” &c.

“*Samuel<sup>a</sup> saith, They do not salute a woman at all.*” “*A certain matron asked R. Eleazar, ‘Why, when the sin of the golden calf was but one only, should it be punished with a threefold kind of death?’ He answered, אין חכמה לאישה אלא בפלך A woman ought not to be wise above her distaff.* Saith Hyrcanus to him, ‘Because you did not answer her a word out of the law, she will keep back from us three hundred measures of tithes yearly.’ But he, ישרפו דברי תורה ואל ימסרו לנשים *Let the words of the law be burned rather than committed to women.*” “*Let no one talk with a woman in the street, no, not with his own wife<sup>s</sup>.*”

Ver. 28 : Ἀφῆκεν οὖν τὴν ὑδρῖαν. *Left her waterpot.*] It was kindly done to leave her *waterpot* behind her; that Jesus and his disciples, whom she now saw come up to him, might have wherewithal to drink.

Ver. 29 : Ὅς εἰπέ μοι πάντα ὅσα ἐποίησα, &c. *Which told me all things that ever I did, &c.*] This passage doth something agree with the Jewish notion about their Messiah’s smelling :

“*It<sup>t</sup> is written, יַהֲרִיחוּ בִירְאתָּהּ And he shall make him of quick scent or smell in the fear of the Lord, Isa. xi. 3. Rabba saith, He shall be of quick scent, and shall judge, as it is written, He shall not judge by the sight of his eyes, &c. Ben Coziba reigned two years and a half, and said to the Rabbins, ‘I am the Messiah.’ They say unto him, ‘It is said of the Messiah, that he shall be of quick scent and shall judge : let us see if you can smell and judge :’ which when he could not do, they killed him.*”

The Samaritan woman perceived that Jesus had smelt out all her clandestine wickednesses, which she had perpetrated out of the view of men; for which very reason she argued it with herself, that this must be the Messiah. And by her report her fellow-citizens are encouraged to come and see him. They see him, hear him, invite him, receive and entertain him, and believe in him. Is it not probable, therefore,

<sup>a</sup> Kiddushin, fol. 70. 1.

<sup>r</sup> Bemidbar Rabba, fol. 135. 4.

<sup>s</sup> Vid. Joma, fol. 66. 2. Ib. f. 240. 2.

<sup>t</sup> Sanhedr. fol. 93. 2.

that they, as well as the Jews, might have expected the coming of the Messiah about this time? If so, whence should they learn it? from the Jews? or from the Book of Daniel?

Ver. 35: "Ἐτι τετραμήνιον ἔστι, καὶ ὁ θερισμὸς ἔρχεται. *There are yet four months, and then cometh harvest.*"] The beginning of the *harvest* [that is, the barley-harvest] was about the middle of the month Nisan. Consult Lev. xxiii. 10, &c. Deut. xvi. 9.

"Half<sup>u</sup> Tisri, all Marchesvan, and half Chisleu, is זריע *the seed time*. Half Chisleu, whole Tebeth, and half Shebat, is חורף *the winter*. Half Shebat, whole Adar, and half Nisan, is קור *the winter solstice*. Half Nisan, all Jyar, and half Sivan, is קציר *the harvest*. Half Sivan, all Tammuz, and half Ab, is קיץ *the summer*. Half Ab, all Elul, and half Tisri, is דומ *the great heat*."

They<sup>x</sup> sowed the wheat and spelt in the month Tisri, and Marchesvan, and so onward. Targ. upon Eccles. xi. 2; "Give a good portion of thy seed to thy field in the month Tisri, and withhold thou not from sowing also in Chisleu."

They sowed barley in the months Shebat and Adar.

אסלא<sup>y</sup> זרעא *The lateward<sup>z</sup> seed*, or that which is hid and lieth long in the earth; "the wheat and the spelt which do not soon ripen, are sown in Marchesvan; זרעא הרפא *the early seed*, the barley, which soon ripens, is sown in Shebat and Adar."

"They<sup>a</sup> sow seventy days before the Passover."

The barley, therefore, the hope of a harvest to come after *four months*, was not yet committed to the ground; and yet our Saviour saith, "Behold the fields are already white unto the harvest." Which thing being a little observed, will help to illustrate the words and design of our Lord. "Lift up your eyes (saith he) and look upon the fields," &c. pointing without doubt towards that numerous crowd of people, that at that time flocked towards him out of the city; q. d. "Behold, what a harvest of souls is here, where there had been no sowing beforehand."

Now let us but reckon τετραμήνιον, the *four months*, back-

<sup>u</sup> Bava Mezia, fol. 106. 2.

<sup>x</sup> *English folio edition*, vol. ii. p. 544.

<sup>y</sup> Gloss. in Rosh hashanah, f. 16. 1.

<sup>z</sup> *Leusden's edition*, vol. ii. p. 619.

<sup>a</sup> Menacoth, fol. 85. 1.

ward from the beginning of the barley-harvest, or the middle of the month Nisan, and we shall go back to the middle of the month Chisleu; which will fall in with the beginning of our December, or thereabout: whence it will be easy to conjecture what feast that was of which mention is made, chap. v. 1.

Ver. 46: Βασιλικός *A nobleman.*] This *nobleman*, probably, might be some Herodian, such as we find mentioned, Matt. xxii. 16; not merely a servant or attendant upon Herod the tetrarch, who reigned at this time, but one devoted to Herod's family, out of principles of conscience and submission. For we have elsewhere shewn the controversy in that nation about the introducing of Herod the Great into the government, and whether there was not a spice of that quarrel in the differences of the Shammeans and the Hillelites, might be a matter worth our inquiry, but not in this place. But suppose this *nobleman* at present to have been an attendant upon Herod the tetrarch (setting aside that controversy); and then the words of our blessed Saviour, ver. 48, "Except ye see signs and wonders, ye will not believe," may have this tendency and design in them: The Jews they required signs, 1 Cor. i. 22; but Herod's court was especially to be charged with this curiosity, because they had heard John the Baptist, yea, even the tetrarch himself, with some kind of observance and veneration; and yet because John shewed no sign, "did no miracle," John x. 41, he was the easilier thrown into prison and not believed: for the story of his imprisonment immediately follows. Compare that passage with Luke xxiii. 8.

## CHAP. V.

VER. 1: Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων *After this there was a feast of the Jews.*] The other evangelists speak but sparingly of Christ's acts in Judea; this of ours something more copiously. They mention nothing of the Passovers from his baptism to his death, excepting the very last; but St. John points at them all. The first he speaks of chap. ii. 13; the third, chap. vi. 4; the fourth, chap. xiii. 1; and the second, in this place. It is true he does not call it by the name of the *Passover* here, but only a *feast* in general. However, the

words of our Saviour mentioned above, chap. iv. 35, do give some kind of light into this matter.

Ver. 2<sup>b</sup>: 'Εβραϊστὶ: *In the Hebrew tongue.*] That is, in the language beyond Euphrates, or the Chaldean.

Aruch upon the word עבר הנהר: עברית לשון עברית לִשׁוֹן דְּעֵבֶר הַנְּהָר: *Εβραϊστὶ, that is, the language of those beyond the flood.*

עברית<sup>c</sup> גיפתית מדיִת היו כתובין *If the Holy Books be written in the Egyptian, or Medes', or Hebrew language.* Gloss, עברית של עבר הנהר *In the Hebrew, that is, the language of those beyond Euphrates.*

כתב עברי של בני עבר הנהר<sup>d</sup> *The Hebrew writing is that of those beyond the river.*

So that by עברית 'Εβραϊστὶ they mean the Chaldee language, which, from their return out of Babylon, had been their mother-tongue; and they call it "the language of those beyond Euphrates" (although used also in common with the Syrians on this side Euphrates), that, with respect to the Jews, they might distinguish it from the ancient holy tongue; q. d. "not the tongue they used before they went into captivity, but that which they brought along with them from beyond Euphrates."

The Jews to whom this was the mother-tongue were called Hebrews; and from thence are distinguished from the Hellenists; which every one knows. Whence St. Paul should call himself a Hebrew, 2 Cor. xi. 22, when he was born in Tarsus of Cilicia, might deserve our consideration.

Πέντε στοὰς ἔχουσα: *Having five porches.*] It mightily obtains amongst some, that in Bethesda the sacrifices were washed before they offered them: but here I am a little at a stand. For,

I. It is very difficult proving that the sacrifices were washed at all either here or in any place else, before they were offered. The Holy Scriptures are wholly silent as to any such thing; nor, as far as I have yet found, do the traditional writings speak of it. It is confessed, the entrails were washed after the beast had been slain; and for this service there was set apart in the very Temple לשכת המדיחין<sup>e</sup> *the washing-room* [conclave lavantium]. But for their bodies, their skins, or

<sup>b</sup> *English folio edit.*, vol. ii. p. 545.

<sup>c</sup> Schabb. fol. 115. 1.

<sup>d</sup> Gloss. in Sanhedr. fol. 21. 2.

<sup>e</sup> *Leusden's edition*, vol. ii. p. 620.



backs, whether they were washed before they were slain, is justly questionable.

II. Amongst all the blemishes and defects whereby the beast was rendered unfit for sacrifice, we do not read that this was ever reckoned, "that they had not been washed." Do we believe that Abraham washed the ram caught in thicket, Gen. xxii, before he sacrificed it? It is said, indeed<sup>f</sup>, "נטלו והספירו" *that he took it and wiped it*. But this was after he had taken off the skin. He took it, והפשיט *and taking off the skin*, he said, 'Behold this, O Lord, as if the skin of thy servant Isaac was taken off before thee.' He wiped it [Gloss, מקנחו בספוג *he wiped it with a sponge*], and said, 'Behold this, as if Isaac was wiped.' He burnt it, and said," &c.

And let that be well considered in *Siphra*, fol. 18. 1, where a dispute is had upon those words, Lev. vi. 27; "If the blood of the sacrifice for sin be sprinkled upon a garment, &c. בגד אין לי אלא בגד, *When the discourse is of a garment, I would understand it of nothing but a garment*. Whence is to be added, עור משהופשט, *the skin when it is pulled off*. The text saith, 'Upon whatsoever the blood shall be sprinkled, ye shall wash.' Perhaps, therefore, one may add the skin before it is pulled off. The text saith, *a garment*: as a garment that is capable of uncleanness, so whatsoever is capable of uncleanness. פרט לעיר עד שלא הופשט, *Except the skin before it be pulled off*. They are the words of R. Judah." Mark, the skin as yet cleaving to the beast's back, and not flayed off, is not capable of uncleanness.

I. I would therefore judge rather, that *men*, and not *beasts*, were washed in the pool of Bethesda. I mean the unclean, that by washing they might be purified. For whoever considers the numbers of the unclean that did every day stand in need of being washed, and whoever would a little turn over the Talmudic treatises about purifications, and the gatherings of waters for those purposes, might easily persuade himself that both Bethesda, and all the other pools in Jerusalem, did serve rather for the washing of men, and not of beasts.

I would further judge, that the Syriac interpreter, when he

<sup>f</sup> Bemidbar Rabba, fol. 268. 3.

renders that passage, "There was at Jerusalem דוכתא חדא *a certain place of baptistery*," that he intended rather the washing unclean persons than beasts.

II. "There<sup>g</sup> was not any like to Benaiah, the son of Jehoiada, under the second Temple. יומא חדא דחקת רגליה בחרדונא ונחת *He one day struck his foot against a dead tortoise*, דמית לשילוח תבר גזיזא דברדא ושבל *and went down to Siloam, where, breaking all the little particles of hail, he washed himself* . . . . This was on the shortest day in winter, the tenth of the month Tebeth."

I do not concern myself for the truth of this story; but must take notice what he hints that telleth it; viz. that in such a case men were wont to wash themselves in Siloam, not the fountain, but the pool.

"Simeon<sup>h</sup> Sicuensis dug wells, cisterns, and caves in Jerusalem. Rabban Jochanan Ben Zacchai saith to him, 'If a woman should come to thee, and ask thee about her menstrua, thou sayest to her, דבור דוזה טבלי *Dip thyself in this well*, for the waters thereof will purify.'"

III. Those five porches, therefore, seem to be the several entrances by which the unclean went down into the waters to be washed; and in which, before washing, they might lay up their<sup>i</sup> clothes, and after it put them on again, being there always protected from the rain. And perhaps they had their different entrances and descents according to the different sorts of uncleanness, that all those that were one and the same way defiled should have one and the same entrance and descent into the pool. That this was the first design and use of these porches I do not at all doubt, though afterward there was another use for them brought in. And as to the washing of the unclean in this pool, let me also superadd this one remark: That when they allowed (and that of necessity, because of the multitudes of unclean persons) the lesser gatherings of waters, viz. forty seahs of water in a place fitted on purpose both for breadth and depth, if there was no greater plenty of water, then we must not suppose that they would by any means neglect the ponds and pools.

<sup>g</sup> Targ. in 1 Chron. xi. 22.

<sup>h</sup> Midras Coheleth, fol. 95. 3.

<sup>i</sup> *English folio edition*, vol. ii. p. 546.

Ver. 4: "Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν. *An angel went down at a certain season.*] It is hardly imaginable that these impotent people lay day and night throughout the whole year at this pool. It seems rather that the troubling of the waters and healing the sick was usual only at the solemn feasts, probably only the feast of the Passover. And so it may not be amiss to interpret the κατὰ καιρὸν with this restriction, "It was a feast of the Jews, and an angel went down *at that certain season* into the pool," &c.

Καὶ ἐτάρασσε τὸ ὕδωρ. *And troubled the water.*] We have this story, or rather this tale, concerning a certain fountain troubled by an evil angel: "It<sup>k</sup> is a story in our city concerning Abba Joses (saith R. Berechiah in the name of R. Simeon), that when he sat at the fountain and required something, there appeared to him the spirit that resided there, and said, 'You know well enough how many years I have dwelt in this place, and how yourselves and your wives have come and returned without any damage done to you. But now you must know, that an evil spirit endeavours to supply my room, who would prove very mischievous amongst you.' He saith to him, 'What must we do then?' He answered him and said, 'Go and tell the townspeople, that whoever hath<sup>1</sup> a hammer and an iron pin or bolt, let him come hither tomorrow morning, and have his eyes intent upon the waters; *וכך אינן חמיין ערבוביין דמיין* *and when you see the waters troubled*, then let them knock with the iron, and say, *דידן נצח* "The victory is ours:" and so let them not go back, till they see *הרדא דדמא על אפי מיין* *thick drops of blood upon the face of the waters.*" The Gloss is: "By this sign it will appear that the spirit was conquered and killed." And the rest of the legend tells us that they did as was commanded, and did not depart till they saw the thick drops of blood upon the waters. Let them enjoy themselves in their doughty victory.

When the time was not afar off wherein "there should be a fountain opened for sin and for uncleanness," Zech. xiii. 1, viz. the fountain of the blood of Christ; Divine Providence would have it, that a thing of that inconceivable excellency

<sup>k</sup> Vajicra Rabba, sect. 24.

<sup>1</sup> Leusden's edition, vol. ii. p. 621.



and benefit should not want some notable prognostic and forerunner. And therefore, amongst all the fountains and pools that were in Jerusalem for washing the unclean, he chose the most noble and celebrated pool of Bethesda, or Siloam, that in that might appear some prefiguration of his blood that should heal the world. Those waters, therefore, that had been only cleansing before, were made healing now; that, by their purifying and healing quality, they might prefigure and proclaim that that true and living Fountain was not far off, who should both purge and heal mankind in the highest degree.

How many years before our Saviour's suffering this miraculous virtue of the pool discovered itself, the holy story doth not tell us: and as for the traditional books, I do not find that they once mention the thing, although I have turned over not a few of their writings (if possible) to have met with it. From what epocha, therefore, to date the beginning of it, would seem rashness in us to undertake the determining. Whether from the first structure of the sheepgate by Elia-shib, as some persons of great note judge, or whether from the extinction of the Asmonean family, or the rebuilding of the Temple by Herod, or from the nativity of our Saviour, or from any other time, let the reader make his own choice. What if we should date it from that great earthquake of which Josephus<sup>m</sup> hath this passage: "About that time, about the battle of Actium betwixt Caesar and Antony, the seventh year of the reign of king Herod, there was a mighty earthquake in Judea, that made an infinite slaughter of beasts in that country; and near ten thousand people slain by the fall of houses?" Perhaps in that ruin the tower of Siloam fell, of which Luke xiii. 4; and what if then the angel made his descent first into the pool? as Matt. xxviii. 2, "There was a great earthquake, for the angel of the Lord descended," &c. But in this matter I had rather learn than dogmatize.

It<sup>n</sup> might be further inquired, at what time it was first known that the healing quality followed the troubling of the waters; but this is as dark and obscure as the former:

<sup>k</sup> Antiq. lib. 15. cap. 7. [xv. 5. 2.]    <sup>n</sup> *English folio edit.*, vol. ii. p. 547.



especially when the spirit of prophecy, appearance of angels, and working of miracles, had been things so long unwonted in that nation.

The masters attribute such a kind of a healing virtue לבארה של מרים *to the fountain of Miriam*, as they call it, in the sea of Tiberias.

“The<sup>o</sup> story is בחינה שחין *of a certain ulcerous man*, who went down to the sea of Tiberias that he might dip himself: וארעת טפת בארה של מרים אסחי ואיתאסי *and it happened to be the time when the well of Miriam flowed, so that he swam there and was healed.*”

They have a fiction about a certain well that opened itself to the Israelites in the wilderness for the merits of Miriam, which at her departure disappeared. They suppose, also, as it should seem, that a certain well or gulf in some part of the sea of Gennesaret had obtained this medicinal virtue for her sake. It is a wonder they had not got the story of this pool by the end too [quòd et eandem vim in piscinâ hâc nostrâ non memorent], and attributed its virtue to the merits of Solomon, because this once was Solomon’s pool.

There was a time when God shewed wonders upon the fountains and rivers about Jerusalem in a very different manner, that is, in great severity and judgment, as now in mercy and compassion.

Τίτῳ μὲν γὰρ πηγαὶ πλουσιώτεραι ῥέουσιν, αἱ ξηρανθεῖσαι πρότερον ἡμῖν. These are the words of Josephus, exhorting the people to surrender themselves: “*Those springs flow abundantly to Titus, which, as to us, had dried away long before.* For you know how, before his coming, Siloam and all the springs about the city failed so much, that water was bought by the bottle: but now they bubble up afresh for your enemies, and that in such abundance, that they have sufficient, not only for themselves, but for their cattle and gardens. Which very miracle this nation hath formerly experienced, when this city was taken by the king of Babylon.”

If there was such a miracle upon the waters upon the approach of the enemy and destroyer, it is less wonder that there should be some miraculous appearances there, though

<sup>o</sup> Midras Coheleth, 97. 2.

<sup>p</sup> Joseph. de Bell. lib. 5. cap. 26. [Hudson, p. 1244. l. 3.] [v. 9. 4.]

in a different manner, at the approach of him who was to be our Saviour.

How long the virtue of this pool lasted for healing the impotent, whether to the destruction of Jerusalem, or whether it ceased before, or from this very time, it would be to as little business to inquire, as after the original and first appearance of it, being both so very uncertain and unintelligible.

Ver. 6: Θέλεις ὑγιῆς γενέσθαι; *Wilt thou be made whole?*] It is no question but he desired to be healed, because for that very end he had lain there so long. But this question of our Saviour hath respect to the sabbath; q. d. "Wouldst thou be healed on the sabbath day?" For that they were infinitely superstitious in this matter, there are several instances in the evangelists, not to mention their own traditions, Mark iii. 2; Luke xiii. 14; xiv. 3.

Ver. 81: Ἄρον τὸν κράββατόν σου, καὶ περιπάτει. *Take up thy bed, and walk.*] I would render it in the Jewish language thus; טוּל ערשך וטלמל. He said elsewhere, "Take up thy bed, and go thy way into thine house," Mark ii. 11. Whether this be the same with that, it is not so very clear.

I. The common distinction must be observed between רשות יחיד and רשות רבים, which respects the sabbath: that is, so that there may be a difference betwixt a *private place*, or what is any one's peculiar right, and a *public place*, or what is of more public and common right. Let nothing be carried out on the sabbath out of a private place into a public; and so on the contrary.

"Whoever on the sabbath carries out any thing either from a private place to a public, or from a public place to a private, or brings in בשוגג חייב חטאת, *if he do this unadvisedly, he is bound to offer sacrifice for his sin*; במזיד ענוש במוזר ונסקל, *but if presumptuously, he is punished by cutting off, and being stoned.*"

II. But it was lawful, within places of private propriety, such as were the porches, entries, and courts, where various families dwelling together by עירוב might be joined; it was lawful for them to remove and bear from one place to another; but not all things, nor indeed any thing, unless upon very urgent necessity.

<sup>1</sup> Leusden's edition, vol. ii. p. 622.

<sup>2</sup> Schabb. fol. 6. 1.

“They<sup>s</sup> remove<sup>t</sup> four or five chests of straw or fruits for the sakes of passengers, or want of *Beth Midrash*; but they remove not their treasure,” &c. The Gloss is, “They remove these things if they have need of the place they take up, either for passengers to eat or scholars to learn in; neither are solicitous for their labour on the sabbath,” &c.

But why do we speak of these things, when as, by the canons and rules of the scribes, it is forbidden them to carry any thing of the least weight or burden on the sabbath day? So that it would be plainly contrary to those rules to take his bed hither or thither in the porch itself, much more out of the porch into the streets. It is worthy our observing, therefore, that our Saviour did not think it enough merely to heal the impotent man on the sabbath day, which was against their rules; but further commanded him to take up his bed, which was much more against that rule. From whence it is very evident that Christ had determined within himself either to try the faith and obedience of this man; or else, at this time, openly to shake the Jewish sabbath, which, ere long, he knew must be thrown off the hinges it now turned upon; or both.

Ver. 9: Ἦν δὲ σάββατον *Was the sabbath.*] Σάββατον δευτερόπρωτον, mentioned in St. Luke vi. 1, was this very sabbath, or the very next.

Ver. 17: Ὁ Πατήρ μου ἕως ἄρτι ἐργάζεται *My Father worketh hitherto.*] Our Saviour being called before the Sanhedrim, 1, asserts the Messiah to be God: and, 2, that he himself is the Messiah. ‘The Son of God’ and ‘the Messiah’ are convertible terms, which the Jews deny not; and yet have very wrong conceptions about ‘filiation,’ or being made a son.

St. Peter confesseth, Matt. xvi. 16, “Thou art the Christ, the Son of the living God.” So also Caiaphas in his interrogatory, Matt. xxvi. 63, “Tell us whether thou be the Christ, the Son of God?” But they hardly agree in the same sense and notion of sonship. Aben Ezra upon Psalm ii. 12, נִשְׁקֶי-בֶר *Kiss the Son*, confesseth that this is properly spoken of the Messiah; but in *Midras Tillin* there is a vehement dispute against true filiation. The same Aben Ezra likewise con-

<sup>s</sup> *English folio edition*, vol. ii. p. 548.

<sup>t</sup> Schabb. cap. 18. hal. 1.



fesseth, that in Dan. iii. 25, **דָּמָה לְבֶרֶאֱלֹהִין** *one like the Son of God* is to be taken in the same sense with that of Prov. xxxi. 2, **וַיֹּאמֶר בְּרִבְיָאֵל** *What, my son? and what, the son of my womb?* But Saadiah and R. Solomon understand it of an angel.

“There<sup>u</sup> is one who hath neither son nor brother; the Holy Blessed; who hath neither brother nor son: he hath no brother, how should he have a son? only that God loved Israel, and so called them his children.”

It is not unknown with what obstinacy the Jews deny the Godhead of the Messiah. Whence the apostle, writing to the Hebrews, lays this down as his first foundation of discourse, That the Messiah is truly God, Heb. i. Which they, being ignorant of the great mystery of the Trinity, deny; fearing lest, if they should acknowledge Messiah to be God, they should acknowledge more Gods than one. Hence they every day repeated in the recitals of their phylacteries, “Hear, O Israel: The Lord our God is one Lord” [Deut. vi. 4]. And so, being blind as to the mystery of the Trinity, are the more hardened to deny that.

Our Saviour strenuously asserts here the Godhead of the Son, or Messiah; namely, that he hath the same power with the Father, the same honour due to him as to the Father, that he hath all things in common with the Father. And hence he makes this reply upon them about healing on the sabbath; “*My Father worketh on the sabbath day, so do I also.*”

Ver. 19: **Οὐ δύναται ὁ υἱὸς ποιεῖν ἅψ' ἑαυτοῦ οὐδέν** *The Son can do nothing of himself.*] That is, “The Messiah can do nothing of himself.” For he is a servant, and sent by his Father; so that he must work, not of his own will and pleasure, but his Father’s, Isa. xlii. 1, “Behold my servant.” Targ. **הָא עֲבָדִי מְשִׁיחָא** *Behold my servant the Messiah.* So Kimchi in loc. and St. Paul, Philipp. ii. 7.

The Jew himself, however he may endeavour to elude the sense of that phrase ‘the Son of God,’ yet cannot deny the truth of this maxim, ‘That the Messiah can do nothing, but according to the will and prescription of his Father that sent

<sup>u</sup> Midras Coheleth, fol. 93. 4.



him.' Which he also will expound<sup>x</sup>, not of the weakness and impotency, but the perfection and obedience, of the Son that he so doeth.

Ver. 25: Ἐρχεται ὥρα καὶ νῦν ἐστίν, ὅτε οἱ νεκροὶ ἀκούσονται, &c. *The hour is coming, and now is, when the dead shall hear, &c.*] The Jews, as we have said before, looked for the resurrection of the dead at the coming of Messiah: and that truly, and with great reason, though it was not to be in their sense.

The vision of Ezekiel about the dry bones living, chap. xxxvii, and those words of Isaiah, "Thy dead men shall live," &c., chap. xxvi. 19, suggest to them some such thing, although they grope exceedingly in the dark as to the true interpretation of this matter.

That of R. Eliezer is well enough; עמי ארצות אינן חיים<sup>z</sup> *The people of the earth [the Gentiles] do not live*: which somewhat agrees with that of the apostle, Eph. ii. 1, "Ye were dead in trespasses and sins." Nor does that of Jeremiah Bar Abba<sup>a</sup> sound much differently: "The dry bones [Ezek. xxxvii.] are the sons of men, שאין בהן לחלוחית המצודה *in whom is not the moisture of the law.*"

It is true, "many bodies of the saints arose" when Christ himself arose, Matt. xxvii. 52: but as to those places in Scripture which hint the resurrection of the dead at his coming, I would not understand them so much of these, as the raising the Gentiles from their spiritual death of sin, when they lay in ignorance and idolatry, to the light and life of the gospel. Nor need we wholly expound Ezekiel's dry bones recovered to life, of the return of the tribes of Israel from their captivity, (though that may be included in it;) but rather, or together with that, the resuscitation of 'the Israel of God' (that is, those Gentiles that were to believe in the Messiah,) from their spiritual death.

The words in Rev. xx. 5, "This is the first resurrection," do seem to confirm this. Now what, and at what time, is this resurrection? When the great Angel of the covenant, Christ, had bound the old dragon with the chains of the gospel, and shut him up *that he should no more seduce the nations*, ἵνα μὴ πλανήσῃ τὰ ἔθνη, by lying wonders, oracles,

<sup>x</sup> *English folio edit.*, vol. ii. p. 549.

<sup>y</sup> *Leusden's edition*, vol. ii. p. 623.

<sup>z</sup> Chetub. fol. 3. 2.

<sup>a</sup> Sanhedr. fol. 92. 2.

and divinations, and his false gods, as formerly he had done : that is, when the gospel, being published amongst the heathen nations, had laid open all the devices and delusions of Satan, and had restored them from the death of sin and ignorance to a true state of life indeed. This was ‘ the first resurrection.’

That our Saviour in this place speaks of this resurrection, I so much the less doubt, because that resurrection he here intends, he plainly distinguishes it from the last and general resurrection of the dead, ver. 28, 29 ; this first resurrection from that last : which he points therefore to, as it were, with his finger, by saying, “ The hour is coming, and *now is*,” &c.

Ver. 27 : Καὶ κρίσω ποιέιν, ὅτι υἱὸς ἀνθρώπου ἐστίν. *To execute judgment also, because he is the Son of man.*] Dan. vii. 13 : “ Behold, one like *the Son of man* came with the clouds of heaven, and came to the Ancient of days...and there was given him dominion, and glory,” &c. To this our blessed Saviour seems to have respect in these words, as the thing itself plainly shews. R. Solomon upon the place : “ One like the Son of man, זה מלך המשיח *this is the King, the Messiah.*” R. Saadiah, זה משיח צדקינו *this is the Messiah our righteousness.* When our Saviour declared before the Sanhedrim, “ Ye shall see *the Son of man* sitting on the right hand of power, and coming in the clouds ;” they all said, “ Art thou Christ, the Son of the blessed God ?” by which they imply, that the ‘ Son of God’ and ‘ Christ’ are convertible terms : as also are ‘ Christ’ and *the Son of man*. And it plainly shews that their eyes were intent upon this place : “ Art thou that *Son of man* spoken of in Daniel, who is the Son of God, the Messiah ?” So did Christ in these words look that way.

Ver. 30 : Καθὼς ἀκούω, κρίνω. *As I hear, I judge.*] He seems to allude to a custom amongst them. The<sup>b</sup> judge of an inferior court, if he doubts in any matter, goes up to Jerusalem and takes the determination of the Sanhedrim ; and according to that he judgeth.

Ver. 35<sup>c</sup> : Λύχνος ὁ καίόμενος καὶ φάτων. *A burning and a shining light.*] He speaks according to the vulgar dialect of that nation ; who were wont to call any person famous for

<sup>b</sup> Sanhedr. cap. ult. hal. 2.

<sup>c</sup> *English folio edit.*, vol. ii. p. 550.

life or knowledge בוצינא *a candle*. “Shuah<sup>d</sup>” [the father-in-law of Judah, Gen. xxxviii.] “was בוצינא דאתרא *the candle or light of the place* where he lived.” The Gloss is, “One of the most famous men in the city enlightening their eyes.” Hence the title given to the Rabbins, בוצינא דתוריתא *the candle of the law*: בוצינא דנהורא *the lamp of light*.

Ver. 39: Ἐρευνᾶτε τὰς γραφάς *Search the Scriptures*.] This seems not to be of the imperative, but indicative mood: אתון דרשין “*Ye search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life.*” What דרשה means is not unknown to any that have but dipped into [*triverunt*] Jewish authors. It denotes a something more narrow search into the Scriptures<sup>e</sup>, something between פשוט and קבלה, an inquiry into the literal and cabalistical sense of the words, as R. Bechai in every leaf shews by several instances. Those treatises which are called *Rabboth* are made up of that kind of expositions, viz. mystical or allegorical.

## CHAP. VI.

VER. 4: Ἦν δὲ ἑγγὺς τὸ πάσχα *And the Passover was nigh*.] “It<sup>f</sup> is a tradition. They inquire and discourse about the rites of the Passover, thirty days before the feast.” תנינא פרס פלגא “*The sense of פרס is half*: that is, half of those thirty days before the feast, wherein they discourse of the rites of it.”

From the entrance of these thirty days and so onward, this feast was in the eyes and mouth of this people, but especially in the פרס, or fifteen days immediately before the Passover. Hence, perhaps, we may take the meaning of these words, ἦν δὲ ἑγγὺς τὸ πάσχα, *the Passover was nigh*.

From the entrance or beginning of these thirty days, viz. “From the fifteenth day of the month Adar, they repaired the ways, the streets, the bridges, the pools, ועושין כל צורכי הרבים *and despatched all other public businesses*; they painted the sepulchres, and proceeded about הכלאים<sup>h</sup> *matters of a heterogeneous nature.*”

<sup>d</sup> Beresh. Rabba, fol. 95. 4.

<sup>e</sup> Leusden's edit., vol. ii. p. 624.

<sup>f</sup> Pesachin, fol. 6.

<sup>g</sup> Hieros. Shekalim, cap. 3. hal. 1.

<sup>h</sup> Shekal. cap. 1. hal. 1.



“אלו הן כל צורכי הרבים” *These are all the businesses of the public*: they judged all pecuniary faults, those also that were capital, and those for which the offenders were scourged. They redeemed devoted things; they made the suspected wife drink; they burnt the red heifer; they bored the ear of the Hebrew servant; they cleansed the lepers, and removed the covers from the well,” that every one might be at liberty to drink.

The Gloss is, “And some that were deputed in that affair went abroad to see if the fields were sown with corn, and the vineyards planted with heterogeneous trees.”

Ver. 9: Πέντε ἄρτους κριθίνους *Five barley loaves.*] Compare 2 Kings iv. 42, and see *Chetub.*<sup>k</sup>: where the masters enhance the number of men fed by Elisha to two thousand two hundred. “כל חד וחד קמי מאה איש” Every hundred men had their single loaf set before them.” The Gloss is, “Twenty loaves, and the loaf of the first fruits, behold one-and-twenty; כרמל *the green ear*, behold two-and-twenty: these were all singly set, each of them before a hundred men; and so behold there<sup>1</sup> were two thousand and two hundred fed.” By the same proportion, in our Saviour’s miraculous feeding the people, one single loaf must serve for a thousand.

Ver. 12: Τὰ περισσεύσαντα κλάσματα *The fragments that remain.*] It was a custom and rule, that when they ate together, they should leave something to those that served: which remnant was called פאה *peah*. And it is remarked upon R. Joshua, that, upon a journey, having something provided for him by a hospitable widow, he ate all up, and left nothing to her that ministered<sup>m</sup>. Where the Gloss: “Every one leaves פאה, *a little portion* in the dish, and gives it to those that serve; which is called the servitor’s part.”

Although I would not confound the περισσεύσαντα κλάσματα with the פאה, nor would affirm that what was left was in observation of this rule and custom; yet we may observe, that *the twelve baskets full of fragments* left at this time answered to the number of the twelve apostles that ministered. It is otherwise elsewhere.

Ver. 24: Ἐνέβησαν καὶ αὐτοὶ εἰς τὰ πλοῖα *They also took*

<sup>i</sup> Gemar. Hierosol.

<sup>k</sup> Fol. 105. 2; 106. 9.

<sup>1</sup> *English folio edit.*, vol. ii. p. 551.

<sup>m</sup> Echah rabbathi, fol. 62. 2.



*shipping.*] They had gone afoot from Capernaum to the desert of Bethsaida, Mark vi. 33, by the bridge of Chammath, near Tiberias. But they sail back in ships, partly that they might follow Jesus with the greater speed; and perhaps that they might reach time enough at the synagogue: for that was the day in which they assembled in their synagogues.

Ver. 27: Τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός· *For him hath God the Father sealed.*] The Jews speak much of הותמו של חב"ה *the seal of God*; which may not be impertinently remembered at this time. מה הותמו של "חב"ה *What is the seal of the holy blessed God?* R. Bibai, in the name of R. Reuben, saith, אמת *Truth*. מהו אמת *But what is truth?* R. Bon saith, אלהים חיים ומלך עולם, *The living God and King eternal*. Resh Lachish saith, א is the first letter of the alphabet, מ the middle, and ת the last: q. d. I the Lord am the first; I received nothing of any one; and beside me there is no God: for there is not any that intermingles with me; and I am with the last."

There is a story<sup>o</sup> of the great synagogue weeping, praying, and fasting; נפל להו פיתקא מרקיעא דהוה כתוב בה אמת *At length there was a little scroll fell from the firmament to them, in which was written, אמת Truth*. R. Chaninah saith, Hence learn that truth is the seal of God."

We may easily apply all this to Christ, who is "the way, the truth, and the life," John xiv. 8: he is the express image of his Father, the truth of the Father; whom the Father, by his seal and diploma, hath confirmed and ratified; as the great ruler both of his kingdom and family.

Ver. 28<sup>p</sup>: Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ; *What shall we do, that we might work the works of God?*] Observe, first, the rule about workmen or labourers: אלו<sup>q</sup> התורה *It is granted by the permission of the law, that the labourer shall eat of those things wherein he laboureth*. If he works in the vintage, let him eat of the grapes; if in gathering the fig trees, let him eat of the figs; if in the harvest, let him eat of the ears of the corn," &c.

Nay further; פועל אוכל קישוא אפילו בדינר *"It is law-*

<sup>n</sup> Hieros. Sanhedr. fol. 18.

<sup>p</sup> Leusden's edition, vol. ii. p. 625.

<sup>o</sup> Bab. Sanhedr. fol. 64. 1. Joma, fol. 69. 2.

<sup>q</sup> Bava Mezia, fol. 83. 1.

ful for the workmen to eat of those things wherein he worketh; a melon, to the value of a penny; and dates, to the value of a penny," &c.

Compare these passages with what our Saviour speaks; "Labour (saith he) for that meat which endureth to everlasting life." Now, what is that work of God which we should do, that might entitle us to eat of that food? Believe in Christ, and ye shall feed on him.

Ver. 31<sup>r</sup>: Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον. *Our fathers did eat manna.*] I. They seek a sign of him worthy the Messiah; and in general they seem to look towards those dainties which that nation fondly dreamed their Messiah would bring along with him when he should come; but more particularly they expect manna.

"Ye seek me (saith our Saviour), not because ye did see the miracles, but because ye did eat of the loaves and were filled." Were all these so very poor that they had need to live at another man's charge? or should follow Christ merely for bread? It is possible they might expect other kind of dainties, according to the vain musings of that nation. Perhaps he was such a kind of slave to his belly that said, "Blessed is he that shall eat bread in the kingdom of God," Luke xiv. 15.

"Many<sup>s</sup> affirm that the hope of Israel is, that Messiah shall come and raise the dead; and they shall be gathered together in the garden of Eden, and shall eat and drink, and satiate themselves all the days of the world . . . and that there are houses built of precious stones, beds of silk, and rivers flowing with wine and spicy oil." "He<sup>t</sup> made manna to descend for them, in which were all manner of tastes; and every Israelite found in it what his palate was chiefly pleased with. If he desired fat in it, he had it. In it the young men tasted bread, the old men honey, and the children oil . . . So it shall be in the world to come [the days of the Messias]: he shall give Israel peace, and they shall sit down and eat in the garden of Eden; and all nations shall behold their condition; as it is said, Behold, my servants shall eat, but ye shall be hungry, Isa. lxxv. 13."

<sup>r</sup> *English folio edition*, vol. ii. p. 552.    <sup>s</sup> Rambam in Sanhedr. cap. 10.

<sup>t</sup> Shemoth Rabba, sect. 25.

Alas, poor wretches ! how [*qualiter et quantum*] do you deceive yourselves ! for it is to you that this passage of being hungry while others eat does directly point.

Infinite are the dreams of this kind, particularly about Leviathan and Behemoth, that are to be served up in these feasts<sup>u</sup>.

II. Compare with this especially what the Jews propound to themselves about their being fed with manna : “The<sup>x</sup> latter Redeemer” [that is, Messiah ; for he had spoken of the former redeemer, Moses, immediately before] “shall be revealed against them, &c. And whither will he lead them ? Some say into the wilderness of Judah ; others, into the wilderness of Sihon and Og.” [Note that our Saviour the day before, when he fed such a multitude so miraculously, was in the desert of Og, viz. in Batanea, or Bashan.] ומוריד להם המן *And shall make manna descend for them.* Note that. So *Midras Coheleth* : “The former redeemer caused manna to descend for them ; in like manner shall our latter Redeemer יוריד את המן *cause manna to come down*, as it is written, ‘There shall be a handful of corn in the earth,’ Psalm lxxii. 16.”

Ver. 32 : Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον *Moses gave you not that bread from heaven.*] The Gemarists affirm that manna was given for the merits of Moses. “There<sup>z</sup> were three good shepherds of Israel, Moses, Aaron, and Miriam : and there were three good things given us by their hands, a well, a cloud, and manna : the well, for the merits of Miriam ; the pillar of the cloud, for the merits of Aaron ; manna, בזכות משה *for the merits of Moses.*”

Contrary, therefore, to this opinion of theirs, it may well be said, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον, *Moses did not give you this bread* : i. e. it was by no means for any merits of his. But what further he might intend by these words, you may learn from the several expositors.

Ver. 39 : Ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ *Should raise it up again at the last day.*] So also ver. 40 and 44, the emphasis lies in ἐσχάτῃ τῇ ἡμέρᾳ, *the last day.*

<sup>u</sup> Bava Bathra, fol. 74. 2. Targ. Jonath. in Gen. i. 21. Pirke R. Eliezer, cap. 11.

<sup>x</sup> Midras Schir. fol. 16. 4.

<sup>y</sup> Fol. 86. 4.

<sup>z</sup> Taanith, fol. 9. 1.



I. They looked (as hath been already said) for the resurrection of the dead at the coming of the Messiah. Take one instance: "R. Jeremiah<sup>a</sup> said, 'When I die, bury me in my shirt, and with my shoes on, &c.; that when Messiah comes I may be ready dressed to meet him.'"

Apply here the words of our Saviour: "Ye look for the resurrection when Messiah comes; and since ye seek a sign of me, perhaps ye have it in your minds that I should raise some from the dead. Let this suffice, that whoever comes to me and<sup>b</sup> believes in me shall be raised up ἐν ἐσχάτῃ τῇ ἡμέρᾳ, *at the last day.*"

II. This<sup>c</sup> was the opinion of that nation concerning the generation in the wilderness. "The generation in the wilderness have no part in the world to come, neither shall they stand in judgment<sup>d</sup>."

Now as to this generation in the wilderness, there had been some discourse before, ver. 31; viz. of those that had eaten manna in the wilderness. "But that manna did not so feed them unto eternal life (as you yourselves confess) as that they shall live again, and have any part in the world to come. But I, the true bread from heaven, do feed those that eat of me to eternal life; and such as do eat of me, i. e. that believe in me, ἀναστήσω ἐν τῇ ἐσχάτῃ ἡμέρᾳ, *I will raise them up at the last day*, so that they shall have part in the world to come."

Ver. 45: Καὶ ἔσονται πάντες διδασκοὶ τοῦ Θεοῦ. *And they shall be all taught of God.*] Isa. liv. 13: "And all thy children shall be taught of the Lord." The 'children of Israel,' 'of Jerusalem,' and 'of Zion,' are very frequently mentioned by the prophets for those Gentiles that were to be converted to the faith: *taught* before of the devil, by his idols and oracles; but they should become the children of the church, and be *taught of God*.

The Rabbins do fondly [*pessime*] apply these words of the prophet, when by *thy children* they understand תלמידי חכמים *the disciples of the wise men*. "The<sup>e</sup> disciples of the wise men multiply peace in the world; as it is written, 'All thy chil-

<sup>a</sup> Hieros. Kilaim, fol. 32. 2.

<sup>b</sup> Leusden's edition, vol. ii. p. 626.

<sup>c</sup> *English folio edit.*, vol. ii. p. 553.

<sup>d</sup> Sanhedr. cap. Helek. halac. 3.

<sup>e</sup> Beracoth, fol. 67. 1.



dren shall be taught of God, and great shall be the peace of thy children.' אל תקרי בניך אלה בוניך *Do not read* [בְּנִיךָ] 'baneca,' *thy children*; but [בּוֹנֵיךָ] 'boneca,' *thy builders*."

But who were there among mortals that were more *taught* of *men* and less of *God*, being learned in nothing but the traditions of the fathers? He must be *taught* of the Father that would come to the Son; not of those sorry fathers: he must be *taught* of *God*, not those masters of traditions.

Ver. 51: 'Ο ἄρτος ὃν ἐγὼ δώσω, ἡ σὰρξ μου ἐστίν· *The bread that I will give is my flesh.*] He tacitly confutes that foolish conceit of theirs about I know not what dainties the Messiah should treat them with; and slights those trifles, by teaching that all the dainties which Christ had provided were himself. Let them not look for wonderful messes, rich feasts, &c.; he will give them himself to eat; bread beyond all other provisions whatever; food from heaven; and such as bringeth salvation.

As to this whole passage of eating the flesh and drinking the blood of Christ, it will be necessary to premise that of Mark iv. 11, 12: "I speak by parables; and all these things are done in parables; that seeing they may see, and not perceive." &c. Ver. 34: "Without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples."

And what can we suppose in this place but parable wholly?

I. There was nothing more common in the schools of the Jews than the phrases of 'eating and drinking' in a metaphorical sense. And surely it would sound very harsh, if not to be understood here metaphorically, but literally. What! to drink blood? a thing so severely interdicted the Jews once and again. What! to eat man's flesh? a thing abhorrent to human nature; but above all abhorrent to the Jews, to whom it was not lawful to eat אבר מן החי *a member of a living beast*, nor touch אבר מן המת *the member of a dead man*.

כל אכילה ושתייה<sup>f</sup> וּגוֹ "Every eating and drinking of which we find mention in the book of Ecclesiastes is to be understood of the Law and good works," i. e. by way of parable

<sup>f</sup> Midras Coheleth, fol. 88. 4.

and metaphor. By the Capernaite's leave, therefore, and the Romanist's too, we will understand the *eating* and *drinking* in this place figuratively and parabolically.

II. *Bread* is very frequently used in the Jewish writers for *doctrine*. So that when Christ talks of *eating his flesh*, he might perhaps hint to them that he would feed his followers not only with his *doctrines*, but with *himself* too.

אֵילָן כָּל־מִשְׁעָן לֶחֶם <sup>s</sup> *The whole stay of bread*, Isa. iii. 1. בעלי תלמוד האכילוהו <sup>h</sup> "These are the masters of doctrine; as it is written, 'Come, eat of my bread,' Prov. ix. 5." "Feed him with bread, that is, Make him take pains in the warfare of the Law, as it is written, 'Come, eat of my bread.'"

Moses fed you with doctrine and manna, but I feed you with doctrine and my flesh.

III. There is mention, even amongst the Talmudists themselves, of eating the Messiah. "Rab<sup>i</sup> saith, עתידין ישראל לאכול שני משיח *Israel shall eat the years of Messiah*." [The Gloss is <sup>k</sup>, "The plenty and satiety that shall be in the days of the Messiah shall belong to the Israelites."] "Rab<sup>i</sup> Joseph saith, 'True, indeed: but who shall eat thereof? חילק ובילק *Shall Chillek and Billek* [two judges in Sodom] *eat of it?*' We must except against that of R. Hillel, who saith, אין משיח להם לישראל שכבר אכלוהו בימי חזקיהו *Messiah is not likely to come to Israel, for they have already devoured him in the days of Hezekiah*." Those words of Hillel are repeated, fol. 99. 1.

Behold, here is mention of *eating the Messiah*, and none quarrel the phraseology. They excepted against Hillel, indeed, that he should say that the Messiah was so eaten in the days of Hezekiah, that he was not like to appear again in Israel; but<sup>l</sup> they made no scruple of the scheme and manner of speech at all. For they plainly enough understood what was meant by *eating the Messiah*; that is, that in the days of Hezekiah they so much partook of the Messiah, they received him so greedily, embraced him so gladly, and in a manner devoured him, that they must look for him

<sup>s</sup> Chagigah, fol. 14. 1.

<sup>h</sup> Gloss. in Succah, fol. 52.

<sup>i</sup> Sanhedr. fol. 98. 2.

<sup>k</sup> *English folio edition*, vol. ii. p.

554.

<sup>l</sup> *Leusden's edit.*, vol. ii. p. 627.

no more in the ages to come. Gloss upon the place; "Messiah will come no more to Israel, for Hezekiah was the Messiah."

IV. But the expression seems very harsh, when he speaks of "eating his flesh" and "drinking his blood." He tells us, therefore, that these things must be taken in a spiritual sense: "Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?" That is, "When you shall have seen me ascending into heaven, you will then find how impossible a thing it is to eat my flesh and drink my blood bodily: for how can you eat the flesh of one that is in heaven? You may know, therefore, that I mean eating me spiritually: 'for the words that I speak to you, they are spirit, and they are life.'"

V. But what sense did they take it in that did understand it? Not in a sacramental sense surely, unless they were then instructed in the death and passion of our Saviour; for the sacrament hath a relation to his death: but it sufficiently appears elsewhere that they knew or expected nothing of that. Much less did they take it in a Jewish sense; for the Jewish conceits were about the mighty advantages that should accrue to them from the Messiah, and those merely earthly and sensual. But to partake of the Messiah truly is to partake of himself, his pure nature, his righteousness, his spirit; and to live and grow and receive nourishment from that participation of him. Things which the Jewish schools heard little of, did not believe, did not think; but things which our blessed Saviour expresseth lively and comprehensively enough, by that of eating his flesh and drinking his blood.

## CHAP. VII.

VER. 2: 'Εορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία. *The Jews' feast of Tabernacles.*] TISRI. Let us draw down this month from its beginning to this feast of Tabernacles:

1. "The first day of the month Tisri was the beginning of the year, for stating the years, the intermissions of the seventh year, and the jubilees<sup>m</sup>."

Upon this day was the 'blowing of trumpets,' Lev. xxiii. 24;

<sup>m</sup> Rosh hashanah, fol. 2. 1.

and persons were sent out to give notice of the beginning of the year. On this day began the year of the world 3960, in the middle of which year Christ was crucified.

2. יום טוב שני *The second day*; observed also as holy by the Jews that were in Babylon, that they might be sure not to miss the beginning of the year.

3. A fast for the murder of Gedaliah: for so they expound those words, (Zech. viii. 19,) "the fast of the seventh month<sup>n</sup>."

4. This day was the high priest in the apartment called פרהידרין, προέδρων or παρόδρων to which he then betook himself from his own house, that he might inure himself by exercise to the rites of the day of Atonement approaching, and be ready and fitted for the service of that day. "Seven<sup>o</sup> days before the day of Expiation they sequestered the chief priest from his own house, and shut him up into the apartment called προέδρων, substituting to him another priest, lest accidentally there should some sort of uncleanness befall him."

5-8. All<sup>p</sup> those seven days, after he betook himself from his own house to this chamber until the day of atonement, he sprinkles the blood of the daily sacrifice; offers the incense; snuffs the lamps; and brings the head and legs of the sacrifice to the altar, that he may be the more handy in his office upon the Expiation-day. In those<sup>q</sup> seven days they send him some of the elders of the *Beth Din*, that they may read before him the office of that day. And at length those elders deliver him to the elders of the priesthood, who instruct him in handling the incense; and lead him into the apartment [אבטנים] *abtines*<sup>r</sup>; where they swear him, that he shall perform the service of that day according to rule, and not according to the Sadducees.

9. Whereas for the whole seven days they permitted him to eat according to his usual custom; the evening of this day approaching, they diet him more sparingly, lest a full stomach should occasion sleep. They spend the whole night

<sup>n</sup> Vid. Rasi & Kimchi in loc.  
Maimon. in Taanith, cap. 7.

<sup>o</sup> Joma, cap. i. hal. i.

<sup>p</sup> *English folio edit.*, vol. ii. p. 555.

<sup>q</sup> Ibid. fol. 14. 1.

<sup>r</sup> [Vide Buxtorf Lex. T. & R. sub v. col. 11.]



waking; and when they find him nodding or inclining to sleepiness, then, either by words or some noise, they rouse and waken him.

10. The day of Expiation, a solemn fast. On this day began the year of jubilee, when it came about, Lev. xxv. 9. And indeed this year, which is now under our consideration, was the twenty-eighth jubilee, reckoning from the seventh year of Joshua, wherein the land was subdued and rested from war, Josh. xi. 23.

11-13. The multitude now gather together towards the feast of Tabernacles, that they might purify themselves before the feast, and prepare necessities for it, viz. little tents, eitraons, bundles of palms and willows, &c. But if any were defiled by the touch of a dead body, such were obliged to betake themselves to Jerusalem, before the feast of Expiation, that they might undergo seven days' purification before the feast of Tabernacles.

14. They<sup>s</sup> were generally cut or trimmed on the vespers of the feast for the honour of it<sup>t</sup>.

15. The first day of the feast of Tabernacles, a feast-day. Thirteen young bullocks offered, &c. Numb. xxix. 13, and so on. The preparation of the Chagigah. They lodge that night in Jerusalem.

16. The second day of the feast. Twelve young bullocks offered. The appearance of all the males in the court.

17. The third day. Eleven young bullocks.

18. The fourth day. Ten.

19. The fifth day. Nine.

20. The sixth day. Eight.

21. The seventh day. Seven.

22. The eighth day. One young bullock offered.

Upon all these days there was a pouring out of water upon the altar with wine (a thing not used at any other time); and for the sake of that, great joy, and singing, and dancing; such as was not all the year besides.

*Spectatum admissi risum teneatis ?*

Who can his smile refrain ?

<sup>s</sup> *Leusden's edition*, vol. ii. p. 628.

<sup>t</sup> Piske Tosaphoth in Moed Katon, art. 78.

“At<sup>u</sup> the close of the first day of the feast, they went down into the Court of the Women, and there prepared a great stage.” [That is, benches on which the women stood above, and the men below.] “Golden candlesticks were there” fixed to the walls: “over these were golden cups, to which were four ladders set; by which four of the younger priests went up, having bottles in their hands that contained a hundred and twenty logs, which they emptied into every cup. Of the rags of the garments and girdles of the priests, they made wicks to light those lamps; and there was not a street throughout all Jerusalem that did not shine with that light.”

“The religious and devout danced before them, having lighted torches in their hands, and sang songs and doxologies. The Levites with harps, psalteries, cymbals, and other instruments of music without number, stood upon those fifteen steps by which they went down from the Court of the Women, according to the fifteen psalms of degrees, and sang. Two priests also stood in the upper gate, which goes down from the Court of Israel to the Court of the Women, with two trumpets in their hands. קרא גבר *When the cock crew* [or the president gave his signal], the trumpets sounded: when they came to the tenth step, they sounded again: when they came to the court they sounded: when they came to the pavement they sounded: and so went on sounding the trumpets till they came to the east gate of the court. When they came thither, they turned their faces from the east to west, and said, ‘Our fathers<sup>x</sup> in this place, turning their backs upon the Temple, and their faces towards the east, worshipped the sun; but we turn our faces to God,’” &c.

“They Rabbins have a tradition. Some of them while they were dancing said, ‘Blessed be our youth, for that they have not made our old men ashamed.’ אילו חסידים ואנשי ביטעשה *These were the religious, and men of good works.* And some said, ‘Blessed be our old men, that have made atonement for our youth.’ And both one and the other said, ‘Blessed be he who hath not sinned; and he who hath, let it be forgiven him.’”

<sup>u</sup> Succah, cap. 5. hal. 2.

<sup>x</sup> *English folio edition*, vol. ii. p. 556.  
<sup>y</sup> Gemara.

As to the reason of this mirth and pleasantness, we shall see more in our notes on ver. 38.

Ver. 4: 'Εν κρυπτῷ **בְּסֵתֵי**, *in secret*: ἐν παρησίᾳ **בְּפִרְהוּסָא**, *openly*.] These brethren of Christ, whoever they were, did not as yet believe; because they saw him live so obscure, and did not behave himself with that pomp and outward appearance which they expected in the Messiah. And therefore they persuade him to go into Judea, where he had baptized most disciples, John iii. 22, that, upon the lustre of his miracles, he might shine with greater splendour and majesty.

Ver. 8: 'Εγὼ οὐπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην' *I go not up yet unto this feast.*] That passage in St. Luke, chap. ix. 51, "When the time was come that he should be received up, he steadfastly set his face to go to Jerusalem," must have relation to this story; as will be very evident to any one that will study the harmony of the gospel; especially if they observe, that this evangelist tells us of two journeys after this which Christ took to Jerusalem, viz. chap. xiii. 22, to the feast of the Dedication; and chap. xvii. 11, to the feast of the Passover. He had absented himself a long time from Judea, upon the account of those snares that had been laid for him; but now, when he had not above six months to live and converse in this world, he determines resolutely to give all due manifestations of himself, both in Judea, and wherever else he should happen to come. And for this cause he sent those seventy disciples before his face, into every city and place where he himself would come. Luke x. 1.

When therefore he tells his unbelieving brethren, *I go not up yet, &c.*, he does not deny that he would go at all, but only that he would not go *yet*: partly, because he had no need of those previous cleansings which they had, if they had touched any dead body; partly, that he might choose the most fit season for the manifestation of himself.

But if we take notice how Christ was received into Jerusalem five days before the Passover, with those very rites and solemnities that were used at the feast of Tabernacles, viz. "with branches of palms," &c. chap. xii. 13, these words may seem to relate to that time; and so the word *ταύτην* might not denote the individual feast that was now instant, but the

*kind*<sup>z</sup> of feast, or festival-time. As if he had said, "You would have me go up to this feast, that I may be received by my disciples with applause; but I do not go up to that kind of festivity; the time appointed for that affair is not yet come."

Ver. 14: *Τῆς ἑορτῆς μεσοῦσης*. *About the midst of the feast.*] *בחולו של מועד*, *On some work-day of the feast*. But was he not there on the first or second day of the feast, to perform those things that ought to have been performed, making ready the Chagigahs, and appearing in the court? If he was there the second day, he might be well enough said to be there *μεσοῦσης τῆς ἑορτῆς*, *about the midst of the feast*, *בחולו של מועד*; for that day was not a festival; unless perchance at that time it might have been the sabbath: and for absence the first day, there were certain *תשלומין* *compensations* might be made.

*תשלומין*<sup>a</sup> *דראשון* "The compensations that might be made for the first day were these: if any one was obliged to offer on the first day, and did not do it, he compensated by offering upon any other day."

But that which is here said, that "he went up into the Temple and taught, *ἑορτῆς μεσοῦσης*, *about the midst of the feast*," need not suppose he was absent from the beginning of it: nor ought we rashly to think that he would neglect any thing that had been prescribed and appointed in the law. But it may be reasonably enough questioned, whether he nicely<sup>b</sup> observed all those rites and usages of the feast that had been invented by the scribes. That is, whether he had *סוכה* *a little tent or tabernacle* of his own, or made use of some friend's, which was allowed and lawful to be done<sup>c</sup>. Whether he made fourteen meals in that little booth, as is prescribed<sup>d</sup>. Whether he carried *לילב* *bundles of palms and willows* about the altar, as also *אתרוג* *a citron*; whether he made his tent for all those seven days his fixed habitation, and his own house only occasional; and many other things, largely and nicely prescribed in the canons and rules about this feast.

<sup>z</sup> *Leusden's edit.*, vol. ii. p. 629.

<sup>a</sup> Gloss. in Chagig. fol. 21.

<sup>b</sup> *English folio edit.*, vol. ii. p. 557.

<sup>c</sup> Succah, fol. 27. 2.

<sup>d</sup> Ibid. cap. 2. hal. 6.



Ver. 19: Τί με ζητεῖτε ἀποκτεῖναι; *Why go ye about to kill me?*] The emphasis or force of this clause lies chiefly in the word *me*: “Why go you about to kill *me*? none of you all perform the law as you ought; and yet your great design is to kill *me*, as a transgressor of it: why *me*, and not others?”

Ver. 22: Ἐν σαββάτῳ περιτέμνετε ἄνθρωπον. *Ye on the sabbath day circumcise a man.*] כל צורכי מילה עושין<sup>e</sup> בשבת *They do all things that are necessary towards circumcision on the sabbath day.* “R. Akibah<sup>f</sup> saith, Any work that may be done on the vespers of the sabbath must not be done on the sabbath; but circumcision, when it cannot be done on the vespers of the sabbath, may be done on the sabbath day.”

“Dangers of life nulleth the sabbath: ומילה ורפואתה *circumcision also, and its cure, nulleth the sabbath.*”

But as to this matter, they distinguish in *Beresith*<sup>h</sup> *Rabba*: “Jacob of Nabor taught thus in Tsur: מותר למול בנה של נכרית בשבת *It is lawful to circumcise the son of a stranger on the sabbath day.* R. Haggai heard this, and sent to him saying, תא לקי, *Come and be disciplined [vapula],*” &c. And a little after; “R. Haggai saith to him, רביע לך *Lie down [to take discipline] and I will teach you.* If a heathen come to you, and say, I would be made a Jew, so that he would be circumcised on the sabbath day, or on the day of Expiation, will we, for his sake, profane those days? Do we ever profane those days either of the sabbath, or Expiation, for any other than one born of an Israelitess only?” We meet with the same also in *Bemidbar Rabba*<sup>i</sup>, and *Midras Coheleth*<sup>k</sup>.

Let us look a little into the way of Christ's arguing in this place: to me it seems thus: “Moses, therefore, gave you circumcision, that you might rightly understand the nature of the sabbath: for, I. Circumcision was to be observed by the fathers before Moses, punctually on the eighth day. II. Now, therefore, when Moses established the laws about the sabbath, he did by no means forbid the work of circumcision on the sabbath, if it happened to be the eighth day.

<sup>e</sup> Schabbl. fol. 128. 2.

<sup>f</sup> Ibid. fol. 130.

<sup>g</sup> Tanchum, fol. 9. 2.

<sup>h</sup> Fol. 9. 1.

<sup>i</sup> Fol. 273. 4.

<sup>k</sup> Fol. 104. 2.

III. Διὰ τοῦτο, *for this* did Moses give and continue circumcision among you, that you might learn from hence to judge of the nature of the sabbath day. And let us, therefore, argue it: If by Moses's institution and allowance it was lawful, for the advantage of the infant, to circumcise him on the sabbath day, is it not warrantable, by Moses's law, for the advantage of a grown man, to heal him on the sabbath day? If it be lawful to wound an infant by circumcision, surely it is equally, if not much more, lawful to heal a man by a word's speaking."

Ver. 27: Χριστὸς ὅταν ἔρχηται, οὐδεὶς γινώσκει πόθεν ἐστίν· *When Christ cometh, no man knoweth whence he is.*] How doth this agree with ver. 42, and with Matt. ii. 5, 6? They doubted not, indeed, but he should give the first manifestation of himself from Bethlehem; but then they supposed he would be hid again; and after some space of time make a new appearance, from what place no one could tell.

Jewish authors<sup>1</sup> tell you, that Christ, before their times, had indeed been born in Bethlehem, but immediately snatched away they knew not whither, and so hid that he could not be found. We related the whole story before in our notes at Matt. ii. 1.

Their conceptions in this thing we have explained to us in *Midras Schir*<sup>m</sup>: "' My beloved is like a roe or a young hart,' Cant. ii. 9. A roe<sup>n</sup> appears and is hid, appears and is hid again. So our first redeemer [Moses] appeared and was hid, and at length appeared again. So our latter Redeemer [Messiah] shall be revealed to them, and shall be hid again from them; and how long shall he be hid from them?" &c. A little after; "In the end of forty-five days he shall be revealed again, and cause manna to descend amongst them." See *Bemidbar Rabba*, fol. 243. 2.

They<sup>o</sup> conceive a twofold manifestation of the Messiah; the first, in Bethlehem; but will straightway disappear and lie hid. At length he will shew himself; but from what place and at what time that will be, no one knew. In his first appearance in Bethlehem, he should do nothing that was me-

<sup>1</sup> Hierosol. Beracoth, fol. 5. 1.  
Midras Echah, fol. 68. 3.

<sup>m</sup> Fol. 16. 4.

<sup>n</sup> *Leusden's edition*, vol. ii. p. 630.

<sup>o</sup> *English folio edition*, vol. ii. p.

morale; in his second was the hope and expectation of the nation. The Jews therefore who tell our Saviour here, that “when Christ cometh, no man knoweth whence he is,” whether they knew him to have been born at Bethlehem or no, yet by his wonderful works they conceive this to have been the second manifestation of himself: and therefore only doubt whether he should be the Messiah or no, because they knew the place [Nazareth] from whence he came; having been taught by tradition, that Messiah should come the second time from a place perfectly unknown to all men.

Ver. 28: Ἀλλ’ ἔστιν ἀληθινὸς ὁ πέμψας με ὃν ὑμεῖς οὐκ οἴδατε. *He that sent me is true, whom ye know not.*] Ἀληθινὸς here must be taken in the same sense wherein נאמן is so often used amongst the lawyers, to signify him whose word and testimony in any thing may be taken.

“The <sup>p</sup> men of Judea נאמנין *may be credited* as to the purity of the wine and the oil.” Gloss: “Even the people of the land, the very vulgar sort, may be credited for the purity of the wine and the oil, which is dedicated by them to the altar in the time of the vintage or pressing.”

Men not known by name or face to the priests, yet if they offered wine or oil, were credited as to the purity and fitness of either, from their place of habitation. There are numberless instances of men, though perfectly unknown, yet that may be credited, either as to tithes, or separating the *Trumah*, or giving their testimony, &c. To the same sense our Saviour, chap. v. 31, “If I bear witness of myself, my witness is not true;” i. e. in your judicatories it is not of any value with you, where no one is allowed to be a witness for himself. And in this place, “‘He that hath sent me,’ although you know him not, yet ‘is he true, or worthy belief,’ however I myself may not be so amongst you.”

Ver. 35: Μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων, &c. *To the dispersed among the Gentiles, &c.*] I confess Ἕλληνες, in the apostle’s writings, does very frequently denote the *Gentiles*: to which that of the Rabbins agrees well enough, חכמה יוונית *the wisdom of the Greeks*, i. e. *the wisdom of the Gentiles*. But here I would take Ἑλλήνων in its proper signification for the

*Greeks.* It is doubtful, indeed, whether by the διασπορά Ἑλλήνων ought to be understood the *dispersed Greeks*, or the *Jews dispersed amongst the Greeks*. There was no nation under heaven so dispersed and diffused throughout the world as both Greeks and Jews were.

In 4 mediis barbarorum regionibus Græcæ urbes : inter Indos Persasque Macedonicus sermo, &c. *In the very heart of all the barbarous nations the Greeks had their cities, and their language spoken amongst the Indians and Persians, &c.*

And into what countries the Jews were scattered, the writings, both sacred and profane, do frequently instance. So that if the words are to be taken strictly of the *Greeks*, they bear this sense with them ; “ Is he going here and there amongst the *Greeks*, so widely and remotely dispersed in the world ? ”

If of the Jews (which is most generally accounted by expositors), then would I suppose the διασποράν Ἑλλήνων set in distinction to the διασπορά Βαβυλωνίων καὶ Περσῶν. That distinction between the Hebrews and the Hellenists explains the thing. The Jews of the first dispersion, viz. into Babylon, Assyria, and the countries adjacent, are called *Hebrews*, because they used the *Hebrew*, or Trauseuphratensian language : and how they came to be dispersed into those countries we all know well enough, viz. that they were led away captive by the Babylonians and Persians. But those that were scattered amongst the *Greeks* used the *Greek* tongue, and were called *Hellenists* : and it is not easy to tell upon what account, or by what accident, they came to be dispersed amongst the *Greeks*, or other nations about. Those that lived in Palestine, they were *Hebrews* indeed as to their language, but they were not of the διασπορά, *the dispersion*, either to one place or another, because they dwelt in their own proper country. The Babylonish dispersion was esteemed by the Jews the more noble, the more famous, and the more holy of any other. “ The land of Babylon is in the same degree of purity with the land of Israel.” “ The Jewish off-spring in Babylon is more valuable than that among the

<sup>1</sup> Senec. in Consolat. ad Helviam, cap. 6.

<sup>2</sup> R. Solom. in Gittin, fol. 26. 1.



Greeks, even purer than that in Judea itself<sup>s</sup>.” Whence for a Palestine Jew to go to the Babylonish dispersion, was to go to a people and country equal, if<sup>t</sup> not superior, to his own: but to go to the dispersion among *the Greeks*, was to go into unclean regions, where the very dust of the land defiled them: it was to go to an inferior race of Jews, and more impure in their blood; it was to go into nations most heathenized [*ethnecissimas*].

Ver. 37: 'Εν δὲ τῇ ἑσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς. *In the last day, that great day of the feast.*] The evangelist speaks according to a received opinion of that people: for from divine institution it does not appear that *the last day of the feast* had any greater mark set upon it than the first<sup>u</sup>: nay, it might seem of lower consideration than all the rest. For on the first day were offered thirteen young bullocks upon the altar; on the second, twelve; and so fewer and fewer, till on the seventh day it came to seven; and on this eighth and *last day of the feast* there was but one only. As also for the whole seven days there were offered each day fourteen lambs, but on this eighth day seven only, Numb. xxix. So that if the numbers of the sacrifices add any thing to the dignity of the day, this ἑσχάτῃ, *last day*, will seem the most inconsiderable, and not the μεγάλη, the *great day* of the feast.

I. But what the Jews' opinion was about this matter and this day, we may learn from themselves:

אומות<sup>x</sup> כנגד ע' פרים כנגד ע', "There were seventy bullocks, according to the seventy nations of the world. פר יחיד למה כנגד אומה יחידה But for what is the single bullock? It is for the singular nation [the Jewish]. A parable. It is like a great king that said to his servants, 'Make ready a great feast;' but the last day said to his friend, 'Make ready some little matter, כדי שאהנה ממך that I may refresh myself with thee.'" The Gloss is, "I have no advantage or refreshment in that great feast with them, but in this little one with thee."

"On<sup>y</sup> the eighth day it shall be a holy day; for so saith the Scripture, 'For my love they are my adversaries, but my prayer is for them,' Psalm cix. Thou seest, O God, that

<sup>s</sup> Kiddush. fol. 69. 2.

<sup>x</sup> Succah, fol. 55. 2.

<sup>t</sup> *English folio edit.*, vol. ii. p. 559.

<sup>y</sup> Bemidbar Rabba, sect. 21.

<sup>u</sup> *Leusden's edit.*, vol. ii. p. 631.

Israel, in the feast of tabernacles, offers before thee seventy bullocks for the seventy nations. Israel, therefore, say unto thee, O eternal Lord, behold we offer seventy bullocks for these; it is but reasonable, therefore, that they should love us; but on the contrary, as it is written, 'For our love they are our adversaries.' The holy blessed God, therefore, saith to Israel, 'Offer for yourselves on the eighth day.' A parable. "This is like a king, who made a feast for seven days, and invited all the men in that province, for those seven days of the feast: but when those seven days were past, he saith to his friend, 'We have done what is needful to be done towards these men; let thee and me return to enjoy together whatever comes to hand, be it but one pound of flesh, or fish, or herbs.' So the holy blessed God saith to Israel, 'The eighth day shall be a feast or holy day,' " &c.

"They<sup>z</sup> offer seventy bullocks for the seventy nations, to make atonement for them, that the rain may fall upon the fields of all the world; for, in the feast of tabernacles, נִירוֹנִין עַל הַמַּיִם, *judgment is made as to the waters:*" i. e. God determines what rains shall be for the year following.

Hence, therefore, this *last day of the feast* grew into such esteem in that nation above the other days; because, on the other seven days they thought supplications and sacrifices were offered not so much for themselves as for the nations of the world, but the solemnities of the eighth day were wholly in their own behalf. And hence the determination and finishing of the feast when the seven days were over, and the beginning, as it were, of a new one on the eighth day. For,

II. They did not reckon the eighth day as included within the feast, but a festival day separately and by itself.

שְׁמִינִי רִגְלִי בִפְנֵי עַצְמוֹ The eighth day is a feast by itself. פו"ר קש"ב לענין פו"ר קש"ב according to these letters, פו"ר קש"ב by which are meant,

1. פִּיּוּס The casting of lots. Gloss: "As to the bullocks of the seven days, there were no lots cast to determine what course of priests should offer them, because they took it in order, &c.; but on the eighth day they cast lots."

2. זִמְנוֹן A peculiar benediction by itself.

<sup>z</sup> Gloss. in loc. citat.

<sup>a</sup> Succah, fol. 48. 1.

3. רגל בפני עצמו *A feast by itself.* Gloss: "For on this day they did not sit in their tents, אין יושבין בסוכה. Whence that is not unworthy our observation out of Maimonides<sup>b</sup>; "If any one, either through ignorance or presumption, have not made a booth for himself on the first day of the feast [which is holy], let him do it on the next day; nay, at the very end of the seventh day." Note that, "at the very end of the seventh day;" and yet there was no use of booths on the eighth day.

4. קרבן בפני עצמו *A peculiar sacrifice.* Not of six bullocks, which ought to have been, if that day were to have been joined to the rest of the feast, but one only.

5. שיר בפני עצמו *A song by itself.* Otherwise sung than on other days.

6. ברכה בפני עצמו *The benediction of the day by itself;* or as others, the *royal blessing*; according to that 1 Kings viii. 66, "On the eighth day Solomon sent the people away: and they blessed the king." But the former most obtains.

To all which may be added what follows in the same place about this day; *אדם ביהלל A man is bound to sing the Hallel*" [viz. Psalms exiii, cxiv, cxv, cxvi, cxvii, and cxviii.]

*והשמחה He is bound to rejoice;* that is, to offer thank-offerings for the joy of that feast.

*ובכבוד י"ט האחרון של חג And he bound is to honour that last day, the eighth day of the feast, as well as all the rest.*

On this day they did not use their *סוכה* their booths, nor *לולב* their branches of palms, nor *אתרוג* their pome-citrons: but they had *ניסוך המים* their offering of water upon this day as well as the rest.

Ver. 38: Ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ρέουσιν ὕδατος ζῶντος. *Out of his belly shall flow rivers of living water.*] To this offering of water, perhaps, our Saviour's words may have some respect; for it was only at this feast that it was used, and none other. You<sup>d</sup> have the manner of this service described in the place above quoted, to this purpose:

*ניסוך המים כיצד After what manner is this offering of water?* "צלוחת של זהב וגו'" *"They filled a golden phial*

<sup>b</sup> Succah, cap. 6.

<sup>c</sup> *English folio edit.*, vol. ii. p. 560.

<sup>d</sup> *Leusden's edit.*, vol. ii. p. 632.

<sup>e</sup> Succah, ubi sup.

containing three logs out of Siloam. When they came to the water gate" [a gate of the Temple so called, as some would have it, because that water which was fetched from Siloam was brought through it], "they sounded their trumpets and sang. Then a priest goes up by the ascent of the altar, and turns to the left. There were two silver vessels, one with water, the other with wine: he pours some of the water into the wine, and some of the wine into the water, and so performs the service."

"R. Judah saith, They offer one log every of those eight days: and they say to him that offered it, 'Lift up thy hand:' for upon a certain time there was one that offered it upon [*super*] his feet" [Gemar. He was a Sadducee. Gloss: The Sadducees do not approve the offering of water], "and the whole congregation pelted him with their citrons. That day a horn of the altar was broke."

"Whoever<sup>f</sup> hath not seen the rejoicing that was upon the drawing of this water, hath never seen any rejoicing at all."

This offering of water, they say, was a tradition given at mount Sinai: and that the prophet Jonah was inspired by the Holy Ghost upon this offering of water<sup>h</sup>.

If you ask what foundation this usage hath, Rambam will tell us, יש לו רמזים נסתרים בתורה "*There are some kind of remote hints of it in the law.* However those that will not believe the traditional law, will not believe this article about the sacrifice of water."

I. They bring for it the authority of the prophet Isaiah, בית השואבה *the house of drawing*; for it is written, "With joy shall ye draw water," &c. Isa. xii. 3<sup>i</sup>.

This rejoicing (which we have described before) they called שמחת תורה *the rejoicing of the law, or for the law*: for by *waters* they often understand the *law*, Isa. lv. 1, and several other places; and from thence the rejoicing for these waters.

II. But they add moreover, that this drawing and offering of water signifies the pouring out of the Holy Spirit.

"Why<sup>k</sup> do they call it בית השואבה *the house of drawing*?

<sup>f</sup> Succah, fol. 51. 1.

<sup>g</sup> Rambam in loc.

<sup>h</sup> Gloss. in loc.

<sup>i</sup> Succah, fol. 50. 2.

<sup>k</sup> Beresh. Rabba, fol. 70. 1.



Because thence they draw the Holy Spirit." Gloss in *Succah*, ubi supr.: "In the Jerusalem Talmud it is expounded, that they draw there the Holy Spirit, for a divine breathing is upon the man through joy."

Another Gloss: חליל מכוה "The flute also sounded for increase of the joy." Drawing of water, therefore, took its rise from the words of Isaiah: they rejoiced over the waters as a symbol and figure of the law; and they looked for the holy Spirit upon this joy of theirs.

III. But still they add further<sup>1</sup>: "Why doth the law command, saying, Offer ye water on the feast of Tabernacles? The holy blessed God saith, Offer ye waters before me on the feast of Tabernacles, לנכם גשמי שנה כדי שיתברכו לכם *that the rains of the year may be blessed to you.*" For they had an opinion, that God, at that feast, decreed and determined on the rains that should fall the following year. Hence that in the place before mentioned<sup>m</sup>, על המים בחג נידונין "In the feast of Tabernacles it is determined concerning the waters."

And now let us reflect upon this passage of our Saviour, "He that believeth in me, out of his belly shall flow rivers of living water." They agree with what he had said before to the Samaritan woman, chap. iv. 14; and both expressions are upon the occasion of drawing of water.

The Jews acknowledge that the latter Redeemer is to procure water for them, as their former<sup>n</sup> redeemer Moses had done<sup>o</sup>. But as to the true meaning of this, they are very blind and ignorant, and might be better taught by the Messiah here, if they had any mind to learn.

I. Our Saviour calls them to a belief in him from their own boast and glorying in the law: and therefore I rather think those words, καθὼς εἶπεν ἡ γραφή, as the Scripture hath said, should relate to the foregoing clause, "Whosoever believeth in me, as the Scripture hath spoken about believing, Isaiah xxviii. 16, 'I lay in Sion for a foundation a tried stone: he that believeth,' &c.; Habak. ii. 4, 'The just shall live by his faith.'" And the Jews themselves confess<sup>p</sup>, that six hundred

<sup>1</sup> Rosh hashanah, fol. 16.

<sup>m</sup> Taanith, fol. 2. 1.

<sup>n</sup> English folio edit., vol. ii. p. 561.

<sup>o</sup> Midras Coheleth, fol. 85.

<sup>p</sup> Maccoth, fol. 24. 1.

and thirteen precepts of the law may all be reduced to this, "The just shall live by faith;" and to that of Amos v. 6, "Seek the Lord, and ye shall live."

II. Let these words, then, of our Saviour be set in opposition to this right and usage in the feast of Tabernacles of which we have been speaking: "Have you such wonderful rejoicing at drawing a little water from Siloam? He that believes in me, whole rivers of living waters shall flow out of his own belly. Do you think the waters mentioned in the prophets do signify the law? They do indeed denote the Holy Spirit, which the Messiah will dispense to those that believe in him: and do you expect the Holy Spirit from the law, or from your rejoicing in the law? The Holy Spirit is of faith, and not of the law," Gal. iii. 2.

Ver. 39: Οὐπω γὰρ ἦν Πνεῦμα Ἅγιον For the Holy Ghost was not yet.] These words have relation to that most received opinion of the Jews about the departure of the Holy Spirit after the death of Zechariah and Malachi. To this also must that passage be interpreted, when those of Ephesus say, Acts xix. 2<sup>d</sup>, "We have not so much as heard whether there be any Holy Ghost:" that is, We have indeed heard of the Holy Ghost's departure after the death of our last prophets, but of his return and redonation of him we have not yet heard. יְהוָה פָּעֻלָּהּ בְּקֶרֶב שָׁנִים חִיָּהּ בְּקֶרֶב שָׁנִים תוֹדִיעַ O Lord, revive thy work in the midst of the years, in the midst of the years make known, Hab. iii. 2. He calls the seventy years of captivity the midst of the years: for, on the one hand, it had been seven times seventy years from the birth of Samuel, the first of the prophets, to the captivity [Acts ii. 24], and, on the other hand, it was seven times seventy years from the end of the captivity to the death of Christ. The prayer is, that the gift of prophecy might not be lost, but preserved, whiles the people should live exiled in a heathen country. And according to the twofold virtue of prophecy, the one of working miracles, the other of foretelling things to come, he uses a twofold phrase, *revive thy work*, and *make known*. Nor indeed was that gift lost in the captivity, but was very illustrious in Daniel, Ezekiel, &c. It returned with those that came back from the captivity, and was continued for one generation;

but then (the whole canon of the Old Testament being perfected and made up) it departed, not returning till the dawn of the gospel, at what time it appeared in inspiring the blessed Virgin, John Baptist and his parents, &c.: and yet “the Holy Ghost was not yet come,” that is, not answerably to that large and signal promise of it in Joel ii. 28.

Ver. 49: ‘Ο ὄχλος οὗτος *This people, &c.*] עם ארץ *The people of the earth*, in common phrase, opposed to תלמידי חכמים *the disciples of the wise men*, whom they call עם קידש *the holy people*<sup>r</sup>; but the former they call *the accursed*.

Ver. 52: Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; *Art thou also of Galilee?* It seems to be spoken scoffingly: “Art thou of those Galileans that believe in this Galilean?”

#### CHAP. VIII.<sup>s</sup>

EXPOSITORS, almost with one consent, do note that this story of the woman taken in adultery, was not in some ancient copies; and whiles I am considering upon what accident this should be, there are two little stories in Eusebius that come to mind. The one we have in these words<sup>t</sup>, Ἐκτέθειται δὲ καὶ ἄλλην ἱστορίαν περὶ γυναικὸς, ἐπὶ πολλαῖς ἁμαρτίαις διαβληθείσης ἐπὶ τοῦ Κυρίου· ἦν τὸ καθ’ Ἑβραίους εὐαγγέλιον περιέχει· *He [Papias] tells us also another history concerning a woman accused of many crimes before our Lord, which history indeed the Gospel according to the Hebrews makes mention of.* All that do cite that story do suppose he means this adulteress. The other story he tells us in his *Life of Constantine*<sup>u</sup>: he brings in Constantine writing thus to him: Πρέπον κατεφάνη τὸ δηλῶσαι τῇ σῇ συνέσει, ὅπως ἂν πεντήκοντα σωματία ἐν διφθέραις ἐγκατασκευοῖς εὐανάγνωστά τε, καὶ πρὸς χρῆσιν εὐμετακόμιστα, &c. “I think good to signify to your prudence, that you would take care that fifty volumes of those Scriptures, whose preparation and use you know so necessary for the church, and which beside may be easily read and carried about, may, by very skilful penmen, be written out in fair [*politiori*] parchment.”

So indeed the Latin interpreter: but may we not by the word σωματία understand the Gospels compacted into one

<sup>r</sup> Sotah, fol. 39. 1.

<sup>s</sup> *English fol. edit.* vol. ii. p. 562.

<sup>t</sup> Hist. Eccles. lib. iii. cap. ult.

<sup>u</sup> Lib. iv. cap. 36.



*body* by way of harmony? The reason of this conjecture is twofold: partly those Eusebian canons formed into such a kind of harmony; partly because, cap. 37, he tells us that, having finished his work, he sent to the emperor *τρισὰ καὶ τετρασὰ, threes and fours*: which words if they are not to be understood of the evangelists, sometimes three, sometimes four, (the greater number including the less,) embodied together by such a harmony, I confess I cannot tell what to make of them.

But be it so that it must not be understood of such a harmony; and grant we further that the Latin interpreter hits him right, when he supposes Eusebius to have picked out here and there, according to his pleasure and judgment, some parts of the Holy Scriptures to be transcribed; surely he would never have omitted the evangelists, the noblest and the most profitable part of the New Testament.

If therefore he ascribed this story of the adulteress to the trifler Papias, or at least to the Gospel according to the Hebrews only, without doubt he would never insert it in copies transcribed by him. Hence possibly might arise the omission of it in some copies after Eusebius's times. It is in copies before his age, viz. in Ammonius, Tatianus, &c.

Ver. 1: Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν Ἐλαιῶν. *Jesus went unto the mount of Olives.*] But whether to the town of Bethany, or to some booth fixed in that mount, is uncertain. For because of the infinite multitude that had swarmed together at those feasts, it is probable many of them had made themselves tents about the city, that they might not be too much straitened within the walls, though they kept within the bounds still of a sabbath day's journey.

“ ‘And<sup>x</sup> thou shalt turn in the morning, and go unto thy tents,’ Deut. xvi. 7. The first night of the feast they were bound to lodge within the city: after that it was lawful for them to abide without the walls; but it must be within the bounds of a sabbath day's journey. Whereas therefore it is said, ‘Thou shalt go unto thy tents;’ this is the meaning of it, Thou shalt go into thy<sup>y</sup> tents that are without the walls of Jerusalem, but by no means into thine own house<sup>z</sup>.”

<sup>x</sup> Gloss. in Pesachin, fol. 95. 2.    <sup>y</sup> *Leusden's edition*, vol. ii. p. 634.

<sup>z</sup> Vid. Aben Ezra in Deut. xvi.



It is said, chap. vii. 53, that “every man went unto his own house;” upon which words let that be a comment that we meet with<sup>a</sup>, אחר תמיד בין הערבים היו סנהדרין הולכין לביתם *After the daily evening sacrifice, the fathers of the Sanhedrim went home.*

The eighth day therefore being ended, the history of which we have in chap. vii, the following night was out of the compass of the feast; so that they had done the dancings of which we have spoken before. The evangelist, therefore, does not without cause say that “every man went unto his own house;” for otherwise they must have gone to those dancings, if the next day had not been the sabbath.

Ver. 3: Γυναικα ἐν μοιχείᾳ κατειλημμένην. *A woman taken in adultery.*] Our Saviour calls the generation γενεὰν μοιχαλίδα, *an adulterous generation*, Matt. xii. 39: see also James iv. 4, which indeed might be well enough understood in its literal and proper sense.

“From<sup>b</sup> the<sup>c</sup> time that murderers have multiplied amongst us, the beheading of the heifer hath ceased: and since the increase of adultery, the bitter waters have been out of use.”

כשרבו המנאפים בגלוי<sup>d</sup> “*Since the time that adultery so openly prevailed* under the second Temple, the Sanhedrim abrogated that way of trial by the bitter water; grounding it upon what is written, ‘I will not visit your daughters when they shall go a whoring, nor your wives when they shall commit adultery.’”

The Gemarists say, That Rabban Jochanan Ben Zacchai was the author of this counsel: he lived at this very time, and was of the Sanhedrim; perhaps present amongst those that set this adulterous woman before Christ. For there is some reason to suppose that the “scribes and Pharisees” here mentioned were no other than the fathers of the Sanhedrim.

Ver. 5: Τὰς τοιαύτας λιθοβολέσθαι. *That such should be stoned.*] Τοιαύτας. *Such.* Who? what, all adulteresses? or all taken in adultery, ἐπ’ αὐτοφώρῳ, *in the very act?* There is a third qualification still: for the condition of the adulteress is

<sup>a</sup> Piske Tosaphoth in Sanhedr. artic. 34.

<sup>b</sup> *English folio edit*, vol. ii. p. 563.

<sup>c</sup> Sotah, fol. 47. 1.

<sup>d</sup> Maimon. in Sotah, c. 3.

to be considered, whether she was a married woman, or betrothed only.

God punisheth adultery by death, Lev. xx. 10. But the masters of traditions say, that "wherever death is simply mentioned in the law," [that is, where the kind of death is not expressly prescribed,] "there it is to be supposed no other than strangling." Only they except; *נישואה בת ישראל* "*a daughter of an Israelite, if she commit adultery after she is married, must be strangled; if only betrothed, she must be stoned.*" A priest's daughter, if she commit adultery when married, must be stoned; if only betrothed, she must be burnt<sup>e</sup>."

Hence we may conjecture what the condition of this adulteress was: either she was an Israelitess not yet married, but betrothed only; or else she was a priest's daughter, married: rather the former, because they say, "Moses in the law hath commanded us that such should be stoned." See Deut. xxii. 21. But as to the latter, there is no such command given by Moses.

Ver. 6: *Ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν* *Jesus stooped down, and with his finger wrote on the ground.*] *Μὴ προσποιούμενος, feigning as though he heard them not*, had of old crept into some books: and it is plain enough that it did creep in. For when Christ had given proof enough that he took cognizance of the matter propounded to him by those words, "He that is without sin among you," &c., yet did he stoop down again, and write upon the earth.

Many have offered their conjectures why he used this unusual gesture at this time; and, with the reader's leave, let me also offer mine.

I. The matter in hand was, judging a woman taken in adultery: and therefore our Saviour in this matter applies himself conformably to the rule made and provided for the trial of an adulteress by the bitter water, Numb. v.

II. Among the Jews, this obtained in the trial of a wife suspected: "If any man shall unlawfully lie with another woman, the bitter water shall not try his wife: for it is said, *וְנִקָּה הָאִישׁ מֵעוֹן* *If the husband be guiltless from iniquity, then shall the woman bear her iniquity.*"

<sup>e</sup> Sanhedr. fol. 51. 2.

<sup>f</sup> Maimon. in Sotah, cap. 2.

“When<sup>g</sup> the woman hath drunk the bitter water, if she be guilty, her looks turn pale, her eyes swell up, &c. So they turn her out of the Court of the Women; and first her belly swells, then her thigh rots, and she dies. The same hour that she dies, the adulterer also, upon whose account she drank the water, dies too, wherever he is, being equally seized with a swelling in his belly, rottenness in his thigh, or his pudenda. וכל זה אם לא בא בעל ביאה אסורה במעולם, *But this is done only upon condition that the husband hath been guiltless himself:* אבל אם בעל בעילה של איסור *for if he have lain with any unlawfully himself, then this water will not try his wife.*

“If<sup>h</sup> you follow whoring yourselves, the bitter waters will not try your wives.”

You may see by these passages how directly our Saviour levels at the equity of this sentence, willing<sup>i</sup> to bring these accusers of the woman to a just trial first. You may imagine you hear him thus speaking to them: “Ye have brought this adulterous woman to be adjudged by me: I will therefore govern myself according to the rule of trying<sup>k</sup> such by the bitter waters. You say and you believe, according to the common opinion of your nation, that the woman upon whom a jealousy is brought, though she be indeed guilty, yet if the husband that accuseth her be faulty that way himself, she cannot be affected by those waters, nor contract any hurt or danger by them. If the divine judgment proceeded in that method, so will I at this time. Are you that accuse this woman wholly guiltless in the like kind of sin? Whosoever is so, ‘let him cast the first stone,’ &c. But if you yourselves stand chargeable with the same crimes, then your own applauded tradition, the opinion of your nation, the procedure of divine judgment in the trial of such, may determine in this case, and acquit me from all blame, if I condemn not this woman, when her accusers themselves are to be condemned.”

III. It was the office of the priest, when he tried a suspected wife, to stoop down and gather the dust off the floor

<sup>g</sup> Maimon. in Sotah, cap. 3.

<sup>h</sup> Bemidbar Rabba, fol. 235.

<sup>i</sup> *Leusden's edit.*, vol. ii. p. 635.

<sup>k</sup> *English folio edit.*, vol. ii. p. 564.



of the sanctuary; which when he had infused into the water, he was to give the woman to drink: he was to write also in a book the curses or adjurations that were to be pronounced upon her, Numb. v. 17, 23. In like manner our Saviour stoops down; and making the floor itself his book, he writes something in the dust, doubtless against these accusers whom he was resolved to try, in analogy to those curses and adjurations written in a book by the priest, against the woman that was to be tried.

IV. The priest after he had written these curses in a book blots them out with the bitter water, Numb. v. 23. For the matter transacted was doubtful. *אין משקין אלא על הספק* *They<sup>1</sup> do not make the suspected woman drink, unless in a doubtful case.*

The question is, Whether the woman was guilty or not? If guilty, behold the curses writ against her: if not guilty, then behold they are blotted out. But Christ was assured, that those whom he was trying were not innocent: so he does not write and blot out, but writes and writes again.

V. He imitates the gesture of the priest, if it be true what the Jews report concerning it, and it is not unlikely, viz. that he first pronounced the curses; then made the woman drink; and after she had drunk, pronounced the same curses again. So Christ first stoops down and writes; then makes them as it were drink, in that searching reflection of his, "He that is without sin among you;" and then stoops down again and writes upon the earth.

Ver. 9: 'Ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι' *Being convicted by their own conscience.*] Our Saviour had determined to shame these wicked men before the common people: and therefore adds that peculiar force and energy to what he said that they could not stand it out, but with shame and confusion drawing off and retiring, they confess their guilt before the whole crowd. A thing little less than miracle.

Ver. 12: 'Εγὼ εἰμι τὸ φῶς τοῦ κόσμου' *I am the light of the world.*] "R. Biba Sangorius saith<sup>m</sup>, *נהורא שמו*, *Light is the name of the Messiah.* As it is written, *נהורא עִמָּה שְׂרָא*, *Light dwells with him,*" Dan. ii. 22. We have the same

<sup>1</sup> Bemidbar Rabba, fol. 233. 2.

<sup>m</sup> Echah Rabbathi, fol. 68. 4.



passage in *Bereshith Rabba*<sup>n</sup>; saving that the author of these words there is R. Abba Serongianus.

They were wont to adorn their Rabbins and doctors with swelling and magnificent titles of *Lights*.

“A<sup>o</sup> tradition. His name is not R. Meir, but Nehorai. Why therefore is he called R. Meir? שמנהיר עיני חכמים בהלכה *Because he enlightens the eyes of wise men by the traditions.* And yet his name is not Nehorai neither, but R. Nehemiah. Why then is he called R. Nehorai? שמנהיר עיני חכמים בהלכה *Because he enlightens the eyes of wise men by the traditions.*” O blessed luminaries without light! Begone, ye shades of night! for “the Sun of righteousness” hath now displayed himself.

Ver. 13<sup>p</sup>: Περὶ σεαυτοῦ μαρτυρεῖς· *Thou bearest record of thyself.*] This and the following passages uttered in dispute, whether Christ was the light or no, bring to mind what was wont to be transacted amongst them in their witnessing about the φάσις, the *appearance* of the new moon. We have it in *Rosh Hashanah*<sup>q</sup>.

I. It was to be attested before the Sanhedrim by *two* persons that they saw the new moon. So Christ mentions *two* witnesses attesting him to be the light, viz. the Father and himself, ver. 18.

II. They did not allow the testimony about the new moon, unless from persons known to the Sanhedrim: or if they were unknown, there were those sent along with them from the magistracy of that city where they lived, that should attest their veracity. Compare ver. 18, 19: “I bear witness of myself, and ye know me not. My Father also bears witness of me; but ye have not known my Father.”

III. אין היחיד נאמן על ידי עצמו *One witness is not to be believed in his own cause.* So the Pharisees, ver. 13, “Thou bearest record of thyself; thy record is not true.”

IV. The father and the son, or any sort of relatives, are fit and credible witnesses: ver. 18; “I am one that bear witness of myself, and the Father that sent me beareth witness of me.”

Ver. 20: Ἐν τῷ γαζοφυλακίῳ· *In the treasury.] In the*

<sup>n</sup> Fol. 3. 4.

<sup>o</sup> Erubhin, fol. 13. 2.

<sup>p</sup> *English folio edit.*, vol. ii. p. 565.

<sup>q</sup> Cap. 1. 2, 3.

*treasury*, that is, in the Court of the Women; where he had transacted the matter about the woman taken in adultery. It was called *the treasury* upon the account of thirteen corban chests<sup>r</sup> placed there. Of which we have spoken in another tract.

Ver. 25: Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν. *The same that I said unto you from the beginning.*] I. Amongst the several renderings of this place, this seems the most proper; *The same that I said unto you from the beginning.* So Gen. xliii. 18: Διὰ τὸ ἀργύριον τὸ ἀποστραφέν ἐν τοῖς μαρσίπποις ἡμῶν τὴν ἀρχήν, *The money returned . . . . at the first time.*” and ver. 20, Κατέβημεν τὴν ἀρχὴν πρᾶσθαι βρώματα, *We came indeed down at the first time to buy food.*

The words thus rendered may refer to that full and open profession which our Saviour made of himself before the Sanhedrim, that he was ‘the Son of God,’ or ‘the Messiah,’ chap. v: “Do you ask me who I am? I am *the same that I told you from the beginning*, when I was summoned to answer before the Sanhedrim.”

II. However, I cannot but a little call to mind the common forms of speech used so much in the Jewish schools, רישא and סופא *the beginning and the end*. Where, by רישא they meant any thing that was chiefly and primarily to be offered and taken notice of: by סופא what was secondary, or of less weight.

The<sup>s</sup> question is, whether it were lawful for the priests to sleep in their holy vestments. סופא *The end* or the secondary question was, whether it was lawful for them to sleep in them. But רישא *the beginning*, or the thing chiefly and primarily to be discussed, was, whether it was lawful for them to have them on at all but in divine service. Hence the Gemarists, סופא דקתני לא היו ישנים משום דבעי למיתנא סופא *The tradition is, that they must not sleep in them, if you will explain the end* [or secondary question]: but let them put them off and fold them up, and lay them under their heads [when they sleep]: קתני רישא *this, ‘the beginning’* [or chief matter in hand] *determines*: that is, that it is not lawful for the priest so much as to wear his holy garments but when he is in holy service.

<sup>r</sup> *Leusden’s edition*, vol. ii. p. 636.

<sup>s</sup> *Tamid*, fol. 61. 1.

“It<sup>t</sup> is a tradition of the Rabbins. If one, in walking near any city, see lights in it, if the greatest number in that city be Cuthites, let him not bless them; if they be most Israelites, let him bless it. תנן רישא רוב כותיים *They teach ‘the beginning,’ when they say, Most Cuthites:* תנא סיפא רוב ישראל *They teach ‘the end,’ when they say, Most Israelites.”* For the chief and principal scruple was, whether they should pronounce a blessing upon those lights when there might be most Cuthites in the city that lighted them up: the lesser scruple was, whether he should bless them if there were most Israelites in that city.

“There<sup>u</sup> is a dispute upon that precept, Levit. xvii. 13, If any one kill a beast or bird upon a holy day, the Shammean school saith, Let him dig with an instrument and cover the blood<sup>x</sup>. The school of Hillel saith, Let him not kill at all, if he have not dust ready by him to cover the blood.”

סיפא *The end*, or the secondary question, is about covering the blood if a beast should be killed. רישא *The beginning*, or the principal question, is about killing a beast or a fowl at all upon a holy day, merely for the labour of scraping up dust, if there be none at hand.

There are numberless instances of this kind: and if our Saviour had any respect to this form or mode of speaking, we may suppose what he said was to this purpose: “You ask who I am? רישא *The beginning*. That is the chief thing to be inquired into, which I now say, viz. That I am the light of the world, the Messiah, the Son of God, &c. But what works I do, what doctrines I teach, and by what authority, סיפא, this is an inquiry of the *second* place, in comparison to that first and chief question, who I am.

Ver. 26: Ἄλλ’ ὁ πέμψας με ἀληθὴς ἐστίν. *But he that sent me is true.*] “I have many things to say and judge of you; *but he that sent me* hath of old said and judged of you; ‘and he is true,’ and they are true things which he hath said of you.” Of this kind are those passages, Isaiah xi. 10, “Make the heart of this people fat,” &c.; and xxix. 10, “The Lord hath poured out upon you the spirit of deep sleep,” &c.: and from such kind of predictions it is, that Christ concludes this concerning them, ver. 21, “Ye shall die in your sins.”

<sup>t</sup> Beracoth, fol. 53. 1. <sup>u</sup> Bezah, fol. 6. 2. <sup>x</sup> *English folio edit.*, vol. ii. p. 566.



Ver. 33: Σπέρμα Ἀβραάμ ἐσμεν, &c. *We be Abraham's seed, &c.*] They were wont to glory of being *Abraham's seed* beyond all measure. Take one instance of a thousand:

"It is storied of R. Jochanan Ben Matthias, that he said to his son, 'Go out and hire us some labourers.' He went out and hired them for their victuals. When he came home to his father, his father said to him, 'My son, though thou shouldst make feasts for them, as gaudy as the feasts of Solomon, thou wouldst not do enough for them, because they are the children of Abraham, Isaac, and Jacob.'" And yet they confess תּמָה זְכוּת אֲבוֹת *"the merits of our fathers Abraham, Isaac, and Jacob, ceased* from the days of Hosea the prophet, as saith Rabh; or as Samuel, from the days of Hazeel."

But how came they to join this, "We be Abraham's seed, and were never in bondage to any man?" Is it impossible that one of Abraham's seed should be in bondage? The sense of these two clauses must be distinguished: "We are of the seed of Abraham, who are very fond and tenacious of our liberty; and as far as concerns ourselves, we never were in bondage to any man." The whole nation was infinitely averse to all servitude, neither was it by any means lawful for an Israelite to sell himself into bondage, unless upon the extremest necessity.

"It<sup>a</sup> is not lawful for an Israelite to sell himself for that end merely, that he might treasure up the money<sup>b</sup>, or might trade with it, or buy vessels, or pay a creditor; but barely if he want food and sustenance. Nor may he sell himself, unless when nothing in the world is left, not so much as his clothes, then let him sell himself. And he whom the Sanhedrim sells, or sells himself, must not be sold בפרהסיא ולא בסמטא *openly, nor in the public way, as other slaves are sold, but privately.*"

Ver. 37: Ἀλλὰ ζητεῖτέ με ἀποκτεῖναι *But ye seek to kill me.*] From this whole period it is manifest that the whole tendency of our Saviour's discourse is to shew the Jews that they are the seed of that serpent that was to bruise the heel of the Messiah: else what could that mean, ver. 44, "Ye are

<sup>y</sup> Bava Mezia, fol. 83. 1.

<sup>z</sup> Schabb. fol. 53. 1.

<sup>a</sup> Maimon. in Avadim, cap. 1.

<sup>b</sup> *Leusden's edit.*, vol. ii. p. 637.



of your father the devil," but this, viz. "Ye are the seed of the serpent?"

Ver. 43<sup>c</sup>: "Οτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν· *Because ye cannot hear my word.*] You may here distinguish λαλία and λόγος: so that λαλία may signify *the manner of speaking*, or *phrases used in speech*; λόγος, *the matter or thing spoken*. Isa. xi. 4; "He shall smite the earth with the rod of his mouth." But they could not bear the smart of his rod; they would not therefore understand the phraseology or way of speech he used.

Ver. 44: 'Ανθρωποκτόνος ἀπ' ἀρχῆς· *A murderer from the beginning.*] מן בראשית, for so the Hebrew idiom would render ἀπ' ἀρχῆς, *he was a murderer from the days of the creation*. And so Christ, in saying this, speaks according to the vulgar opinion, as if Adam fell the very first day of his creation.

Ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν· *He abode not in the truth.*] I. *He abode not in the truth*: i. e. he did not continue true, but found out the way of lying.

II. He did not persist in the will of God which he had revealed concerning man. For the revealed will of God is called *truth*; especially his will revealed in the gospel. Now when God had pleased to make known his good will towards the first man, partly fixing him in so honourable and happy a station, partly commanding the angels that they should minister to him for his good, Heb. i. 14; the devil did not abide in this truth, nor persisted in this will and command of God. For he, envying the honour and happiness of man, took this command of God concerning the angels' ministering to him, in so much scorn and contempt, that, swelling with most envenomed malice against Adam, and infinite pride against God, he chose rather to dethrone himself from his own glory and felicity, than he would bear Adam's continuance in so noble a station, or minister any way to the happiness of it. An angel was incapable of sinning either more or less than by pride or malice.

Ver. 48: Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις· *Thou art a Samaritan, and hast a devil.*] But what, I pray you, hath a Samaritan to do with the court of your Temple? For this

they say to Christ whiles he was yet standing in the Treasury, or in the Court of the Women, ver. 20. If you would admit a *Samaritan* into the court of the Gentiles, where the Gentiles themselves were allowed to come, it were much, and is indeed very questionable; but who is it would bear such a one standing in the Treasury? Which very thing shews how much this was spoken in rancour and mere malice, they themselves not believing, nay, perfectly knowing, that he was no *Samaritan* at that time when they called him so. And it is observable, that our Saviour made no return upon that senseless reproach of theirs, because he did not think it worth the answering: he only replies upon them, "that he hath not a devil," that is, that he was not mad.

Ver. 57: Πεντήκοντα ἔτη οὐπω ἔχεις. *Thou art not yet fifty years old.*] Apply these words to the time of superannuating the Levites, Numb. iv, and we shall find no need of those knots and difficulties wherewith some have puzzled themselves. *Thou art not yet fifty years old*, that is, Thou art not yet come to the common years of superannuation: and dost thou talk that "thou hast seen Abraham?"

Ver. 58<sup>d</sup>: Πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ εἰμι. *Before Abraham was, I am.*] They pervert the question. Christ had said, 'Abraham saw my day:' on the contrary, they ask him, 'Hast thou seen Abraham?'

This phrase, ἐγὼ εἰμι, sometimes is rendered from the single word אֲנִי *I*. So the Greek interpreters in the Books of Judges and Ruth: for you seldom or never meet with it elsewhere.

Judges vi. 18; אֲנִי אֵשֶׁב "I will tarry or sit here:" Greek, Ἐγὼ εἰμι καθίσταμαι. The Latin interpreters, *Ego quidem manebo*.

Ibid. chap. xi. 27; וְאֲנִי לֹא-חָטָאתִי לָךְ, *Wherefore I have not sinned against thee*: Greek, Ἐγὼ εἰμι οὐχ ἡμαρτον σοι. Latin, *Ego quidem non peccavi tibi*.

Ibid. ver. 35; וְאֲנִי פָתַחְתִּי פִּי, *For I have opened my mouth*. Greek, Καὶ ἐγὼ εἰμι ἡνοίξα τὸ στόμα. Latin, *Et ipse aperui os*.

Ibid. ver. 37; וְרַעוּתִי, *I and my fellows*. Greek,

Ἐγὼ εἰμι καὶ αἱ συνεταιρίδες μου. Latin, *Ego ipsa, et sodales meæ.*

Ruth<sup>c</sup> iv. 4; לִּאֲנִי אֲנִי, *I will redeem it.* Greek, Ἐγὼ εἰμι ἀγγιστεύσω. Latin, *Ego sum, redimam.*

As to this form of speech, let those that are better skilled in the Greek tongue be the judges. Our Saviour's expression seemeth something more difficult, because he doth not say Πρὶν Ἀβραὰμ γενέσθαι, ἐγὼ ἦν, but Ἐγὼ εἰμι: to this purpose, as it would seem, *Before Abraham was, I am.*

Ver. 59: Ἦσαν οὖν λίθους, &c. *Then took they up stones, &c.]* Would you also murder another prophet in the very court of the Temple, O ye murderous generation? Remember but Zacharias, and surely that might suffice. But whence could they get stones in the court of the Temple? Let the answer be made from something parallel:

“It<sup>f</sup> is storied of Abba Chalpatha, who, going to Rabban Gamaliel at Tiberias, found him sitting at the table of Jochanan the moneychanger, with the Book of Job in his hand Targumized [that is, rendered into the Chaldee tongue], and reading in it. Saith he to him, ‘I remember your grandfather Rabban Gamaliel, how he stood upon Gab in the mountain of the Temple, and they brought unto him the Book of Job Targumized. He calls to the architect לבנאי, saying, Ram him under the foundation.’ R. Jose saith, They whelmed him under a heap of clay. וְכִי טִיט בְּהַר הַבַּיִת *Is there any clay in the mountain of the Temple?*” Gloss: “There was mortar which they used in building.”

It may be noted, by the by, that they were building in the Temple in the days of the first Gamaliel, who sat president in the Sanhedrim about the latter days of our Saviour; which confirms what I already have noted in chap. ii. 20; and further teaches us whence they might have stones in readiness; for they were now building, and they might have pieces of stones enough there.

## CHAP. IX.

VER. 2: Τὸς ἥμαρτεν, οὗτος, ἢ οἱ γονεῖς αὐτοῦ; *Who did sin, this man, or his parents?* I. It was a received doctrine in the Jewish schools, that children, according to some wickedness of their parents, were born lame, or crooked, or maimed and

<sup>e</sup> *Leusden's edition*, vol. ii. p. 638.

<sup>f</sup> *Schabb. fol. 115. 1.*

defective in some of their parts, &c.; by which they kept parents in awe, lest they should grow remiss and negligent in the performance of some rites which had respect to their being clean, such as washings and purifyings, &c. We have given instances elsewhere.

II. But<sup>s</sup> that the infant should be born lame or blind, or defective in any part, for any sin or fault of his own, seems a riddle indeed.

1. Nor do they solve the matter who fly to that principle of the μεταψύχωσις, or *transmigration of souls*, which they would have the Jews tinctured with; at least if we will admit Josephus as a just interpreter and judge of that principle. For thus he<sup>h</sup>:

It is the opinion of the Pharisees, Ψυχὴν πᾶσαν μὲν ἀφ-  
θαρτον μεταβαίνειν δὲ εἰς ἕτερον σῶμα τὴν τῶν ἀγαθῶν μόνην,  
τὴν δὲ τῶν φαύλων αἰδίῳ τιμωρίᾳ κολάζεσθαι that “the souls  
of all are immortal, and do pass into another body; that is,  
those of the good only [*observe this*]; but those of the wicked  
are punished with eternal torments.” So that unless you will  
say that the soul of some good man passing into the body of  
this man was the cause of his being born blind (a supposition  
that every one would cry shame of), you say nothing to the  
case in hand. If the opinion of the transmigration of souls  
amongst the Jews prevailed only so far, that they supposed  
‘the souls of good men only’ passed into other bodies, the  
very subject of the present question is taken away; and all  
suspicion of any punishment or defect happening to the infant  
upon the account of transmigration wholly vanisheth, unless  
you will say it could happen upon a good soul’s passing out of  
the body of a good man.

2. There is a solution attempted by some from the soul’s  
preexistence; which, they would pretend, the Jews had some  
smatch of, from what they say about נשמות שבגוף *those souls*  
*which are in Goph, or Guph.*

“R. Jose saith<sup>i</sup>, The Son of David will not come שיכלו כל  
הנשמות שבגוף *till the souls that are in Goph are consum-*  
*mated.*” The same passage is recited also in *Niddah*<sup>k</sup>, and  
*Jevamoth*<sup>l</sup>, where it is ascribed to R. Asi.

<sup>s</sup> *English folio edit.*, vol. ii. p. 569.

<sup>h</sup> *Lib. de Bell. Jud.* 2. c. 12.

[Huds. p. 1065. l. 17.] [ii. 8. 14.]

<sup>i</sup> *Avodah Zarah*, fol. 5. 1.

<sup>k</sup> *Fol.* 13. 2.

<sup>l</sup> *Ibid.* 62. 1.



“There is a repository (saith R. Solomon), the name of which is *Goph*: and from the creation, all the souls that ever were to be born were formed together and there placed.”

But there is another Rabbin brought in by another commentator, that supposeth a twofold *Goph*, and that the souls of the Israelites and of the Gentiles are not in one and the same *Goph*. Nay further, he conceives that in the days of the Messiah there will be a third *Goph*, and a new race of souls made.

R. Jose deduceth his opinion from Isa. lvii. 16, רִיחַ מְלֻפְּנֵי יַעֲטוּף miserably wresting the words of the prophet to this sense, “My will shall hinder for the souls which I have made.” For so *Aruch* and the commentators explain his mind.

Grant now that what I have quoted might be sufficient confirmation that the Jews did entertain the opinion of the soul's preexistence, yet what concern the preexistence of souls hath with this place, I confess I have not so quick an apprehension as any way to imagine, unless we will suppose a μετεμψύχωσις too; or that some souls come immediately from the hand of God stained and defiled.

III. I would therefore seek to untie this knot some other way.

I. I would have that passage observed which we have in *Vajicra Rabba*<sup>m</sup>: “And the days draw nigh, in the which thou shalt say, I have no pleasure in them,” Eccl. xii. 1. אֵילָנוֹ יָמֵי הַמְּשִׁיחַ שֶׁאֵין בָּהֶן לֹא זָכוֹת וְגַם חֻבָּה *Those are the days of the Messiah, wherein there shall be neither merit nor demerit:*” that is, if I mistake not, wherein neither the good deserts of the parents shall be imputed to the children for their advantage, nor their deserts for their fault and punishment. They are the words of R. Akibah *in locum*, and they are his application of that passage in Eccles., and indeed his own invention: but the opinion itself, that *there shall be neither merit nor demerit in the days of the Messiah*, is what is commonly received amongst the Jews. If so, then let me a little enlarge this question of our Saviour's disciples, by way of paraphrase, to this purpose: “Master, we know that thou art the Messiah, and that these are the days of the Messiah; we have also learned from our schools, that there is no imputation of

<sup>m</sup> Fol. 184. 3.

<sup>n</sup> *Leusden's edit.*, vol. ii. p. 639.

merit or demerit from the parents in the days of the Messiah ; whence then is it that this man is born blind ? that in these days of the Messiah he should bring into the world with him some mark and imputation of fault or blame somewhere ? What, was it his parents' fault ? This seems against the received opinion. It seems therefore that he bears some tokens of his own fault : is it so, or no ?”

2. It was a conceit amongst the Jews, that the infant, when formed and quickened in the womb, might behave itself irregularly, and do something that might not be altogether without fault.

In the treatise last mentioned, a woman is brought in complaining in earnest of her child before the judge, כד הוא במעי הויה מבעט *that it kicked her unreasonably in the womb.* In *Midras Coheleth* and *Midras Ruth*, cap. iii. 13, there is a story told of Elisha Ben Abujah, who departed from the faith, and became a horrible apostate ; and, amongst other reasons of his apostasy, this is rendered for one :

“ There are which say, that his mother, when she was big with child of him, passing through a temple of the Gentiles, smelt something very strong, and they gave to her of what she smelt, and she did eat ; והויה מפעפע בכריסה כבכריסה של חנינה *and the child in the womb grew hot, and swelled into blisters, as in the womb of a serpent.*”

In<sup>o</sup> which story his apostasy is supposed as originally rooted and grounded in him in the womb, upon the fault of his mother eating of what had been offered to idols. It is also equally presumed, that an infant may unreasonably and irregularly kick and punch [*irregulariter et inordinate se gerere*] in the womb of its mother beyond the rate of ordinary infants. The infants in the womb of Rebecca may be for an instance ; where the Jews indeed absolve Jacob from fault, though he took Esau by the heel<sup>p</sup> ; but will hardly absolve Esau for rising up against his brother Jacob.

“ Antoninus asked R. Judah<sup>q</sup>, ‘ At what time evil affections began to prevail in the man ? משיעת יצירה או משיעת יצירה *Whether in the first forming of the fetus in the womb, or at the time of its coming forth ?*’ The Rabbi saith unto him, ‘ From the

<sup>o</sup> *English folio edit.*, vol. ii. p. 570.

<sup>p</sup> *Bemidbar Rab.* fol. 230. 2.

<sup>q</sup> *Sanhedr. fol.* 91. 2. *Beresh.*

*Rab.* fol. 38. 1.

time of its first coming.' 'Then,' saith Antoninus, 'it will kick in the mother's womb and rush out.' The Rabbi saith, 'This I learned of Antoninus; and the scripture seems to back it when it saith, *Sin lieth at the door.*'"

It appears from this dispute, whether true or feigned, that the ancient opinion of the Jews was, that the infant, from its first quickening, had some stain of sin upon it. And that great doctor, R. Judah the Holy, was originally of that opinion himself, but had lightly changed his mind upon so paltry an argument. Nay, they went a little further, not only that the infant might have some stain of sin in the womb, but that it might, in some measure, actually sin, and do that which might render it criminal. To which purpose this passage of the disciples seems to have some relation; "Did this man sin, that he was born blind?" That is, Did he, when his mother carried him in her womb, do any foul or enormous thing that might deserve this severe stroke upon him, that he should bring this blindness with him into the world?

Ver. 6: "Ἐπτύσε χαμαί: *He spat on the ground, &c.*] I. How far *spittle* was accounted wholesome for weak eyes, we may learn from this ridiculous tale:

"R. Meir<sup>r</sup> sat, and was teaching in the evening of the sabbath day. There was a woman stood by hearing him preach; after he had done she went home and found her candle gone out. Her husband saith to her, 'Where hast thou been?' 'I have been,' saith she, 'standing and hearing the voice of a preacher.' Her husband saith to her, 'Thou shalt not enter in till thou hast gone and spat in the face of him that taught.' After three weeks, her neighbouring women persuading and heartening her to it, she goes to the chapel. Now the whole matter was already made known to R. Meir. He saith therefore to them, אית מינכן איתתא חכימא למילחש בעיינא 'Is there ever a woman among you skilled in muttering charms over eyes?' [for he feigned a grievous ailment in his eyes:] The woman said, 'R., I am skilled:' 'However,' saith he, 'do you spit seven times upon my eyes, and I shall be healed;' which she did." Gloss: "Whenever they muttered any charms over the eyes, it was necessary that they should spit upon them."

<sup>r</sup> Hieros. Sotah, fol. 16. 4. Vajicra Rab. fol. 175. 2.



II. It was prohibited amongst them to besmear the eyes with spittle upon the sabbath day upon any medicinal account, although it was esteemed so very wholesome for them.

“They<sup>s</sup> do not squirt wine into the eyes on the sabbath day, but they may wash the eyebrows with it: רוק חפל אפילו על גב העין אסור *but as to fasting spittle*” [which was esteemed exceedingly wholesome], “*it is not lawful to put it so much as upon the eyelids.*” “One<sup>t</sup> saith, that wine is prohibited so far that it may not be injected into the middle of the eyes; upon the eyebrows it may. Another saith that *spittle* is forbidden so much as upon the eyelids.”

So that in this action of our Saviour's we may observe,

I. That he does not heal this sick man with a word, as he did others; but chooseth to do a thing which was against their canonical observation of the sabbath; designing thereby to make a trial of the man, whether he was so superstitious, that he would not admit such things to be done upon him on the sabbath day. He made an experiment not much unlike this upon the man at Bethesda, as we have before observed.

II. Whiles he mingles *spittle* with dust, and of that makes a clay to anoint the eyes of the blind man, he thereby avoideth the suspicion of using any kind of charm, and gives rather a demonstration of his own divine power, when he heals by a method contrary to nature; for clay laid upon the eyes, we might believe, should rather put out the eyes of one that sees, than restore sight to one that had been blind. Yea and further, he gave demonstration of the divine authority he himself had over the sabbath, when he heals upon that day by the use of means which had been peculiarly prohibited to be used in it.

The connexion of this chapter with the former is such, that the stories in both seem to have been acted on one and the same day. [Διελθὼν διὰ μέσου αὐτῶν καὶ παρήγεν οὕτως, *going through the midst of them, and so passed by* Καὶ παράγων εἶδεν ἄνθρωπον τυφλόν, *And as he passed by, he saw a man which was blind.*] If it be so, (which I will not much contend about,) then do<sup>u</sup> they bring the adulterous woman before Christ, yea, and attempt to stone him too, on the sabbath

<sup>s</sup> Maim. Schab. cap. 21.

<sup>t</sup> Schab. fol. 108. 2.

<sup>u</sup> *English folio edition*, vol. ii. p. 571.



day. Ἰησοῦς δὲ ἐκρύβη, *Jesus hid himself*; or perhaps the sense is, *he was hidden*; that is, by the multitude that had a favour for him, and compassed him about, lest his enemies should have wreaked their malice and displeasure against him.

Ver. 7: Ὁ ἐρμηνεύεται, Ἀπεσταλμένος. *Which is by interpretation, Sent.*] We have already shewn that the spring of Siloam discharged itself by a double stream into a twofold pool; the *Upper* pool, which was called שִׁילֹחַ the *pool of Siloah*; and the *Lower*, which was called בְּרֶכֶת הַשִּׁלֹחַ the *pool of Shelah*; Neh. iii. 15. Now שִׁילֹחַ, plainly and properly signifies Ἀπεσταλμένος; but שִׁלַח not so, as we have already noted. Probably the evangelist added this parenthesis on purpose to distinguish which of the pools the blind man was sent to wash in; viz. not in the pool *Shelah*, which signifies κωδίων, *fleeces*, but in the pool of *Shiloah*, which signifies Ἀπεσταλμένος, *Sent*.

Ver. 8: Ὁ καθήμενος καὶ προσαιτῶν. *That sat and begged.*] This may be opposed to another sort of beggars, viz. חוורי פתחים *those that beg from door to door*.

The words used by the beggars were generally these:

וְכִי בִי Vouchsafe something to me: or rather, according to the letter, *Deserve something by me*; i. e. Acquire something of merit to yourself by the alms you give me.

וְכִי בִי רַחֵם O you whoever have a tender heart, do yourself good by me.

סֵכִי בִי מָה הָיִנָּא אֲסִתְנַל בִּי מָה אֲנָא Look back and see what I have been; look upon me now, and see what I am<sup>x</sup>.

Ver. 13: Ἀγουσιν αὐτὸν πρὸς Φαρισαίους. *They brought him to the Pharisees.*] The *Pharisees*, in this evangelist, are generally to be understood the *Sanhedrim*: nor indeed do we find in St. John any mention of the Sadducees at all. Consult John i. 24; iv. 1; viii. 3; xi. 46, &c.

Τοιαύτην γὰρ δὲ ἔχουσι [Φαρισαῖοι] τὴν ἰσχὺν παρὰ τῷ πλήθει, ὥς καὶ κατὰ βασιλείᾳς τι λέγοντες καὶ κατὰ ἀρχιερέως, εὐθὺς πιστεύεσθαι. *The Pharisees have such a sway amongst the people, that if they should say any thing against the king or high priest, they would be believed.* And a little after,

“The Pharisees have given out many rules to the people

<sup>x</sup> Vajicra Rabb. fol. 204. 3.    <sup>y</sup> Joseph. Antiq. lib. 13. cap. 18. [xiii. 10. 5.]

from the traditions of the fathers which are not written in the laws of Moses: and for that very reason the Sadducees rejected them, saying, They ought to account nothing as law or obligatory but what is delivered by Moses; and what hath no other authority but tradition only ought not to be observed. And hence have arisen questions and mighty controversies; τῶν μὲν Σαδδουκαίων εὐπόρους μόνον πειθόντων, *the Sadducees drawing after them the richer sort only*, while the multitude followed and adhered to the *Pharisees*."

Hence we may apprehend the reason why the whole Sanhedrim is sometimes comprehended under the name of the *Pharisees*; because the common people and the main body of that nation were wholly at the management of the Pharisees, governed by their decrees and laws. But there was once a Sanhedrim that consisted chiefly of the sect of the Sadducees, and what was done then? R. Eliezer Ben Zadok saith<sup>z</sup>, There was a time when they burnt a priest's daughter for whoredom, compassing her about with bundles of young twigs. But the answer is, לא היה ב'ד" של אורתא שעה בקי, *There was not a Sanhedrim at that time that was well skilled*. Rabh Joseph saith, ב'ד" של צרוקי הוה, *that Sanhedrim was made up of Sadducees*." It is worth our taking notice of this passage.

Ver. 22: Ἀποσυνάγωγος γένηται *He should be put out of the synagogue*.] So chap. xvi. 2: Ἀποσυραγώγους ποιήσουσιν ὑμᾶς. Granting that this is spoken of excommunication, the question may be, Whether it is to be understood of the ordinary excommunication, that is, from this or that synagogue; or the extraordinary, that is, a cutting off מִכְנַסֵּת יִשְׂרָאֵל *from the whole congregation of Israel*.

"Whoever<sup>a</sup> is<sup>b</sup> excommunicated by נִשְׂא, *the president of the Sanhedrim* is cut off from the whole congregation of Israel:" and if so, then much more if it be by the vote of the whole Sanhedrim. And it seems by that speech, ἐξέβαλον αὐτὸν ἔξω, *they cast him out*, ver. 34, that word ἔξω, *out*, was added for such a signification.

But suppose we, it might be understood of the ordinary ex-

<sup>z</sup> Sanhedr. fol. 52. 1.

<sup>b</sup> Piske Haresh in Moed Katon,

<sup>a</sup> *English folio edit.*, vol. ii. p. 572. cap. 3. art. 23.  
*Leusden's edit.*, vol. ii. p. 641.

communication; among all the four-and-twenty reasons of excommunication, which should it be for which this was decreed, viz. that “if any man did confess that Jesus was the Christ, he should be put out of the synagogue?” The elders of the Sanhedrim, perhaps, would answer, what upon other occasions is frequently said and done by them, “It is decreed **לצורך זמן** *for the necessity of the time.*”

Ver. 28: Ἡμεῖς τοῦ Μωσέως ἐσμεν μαθηταί. *We are Moses' disciples.*] The man, as it should seem, had in gentle and persuasive terms asked them, “Will ye also be his disciples?” as if he heartily wished they would. But they as ruggedly, “Be you so: *we are Moses' disciples.*”

“They<sup>c</sup> delivered two disciples of the wise men into the hands of the chief priest” [that they might instruct him about the rites and usages of the day of expiation]; **מתלמידיו של משה** *they were of the disciples of Moses.* And who are these *disciples of Moses*? it follows, **לאפוקי צדוקין** *the very phrase excludes the Sadducees.*

The reader may observe, by the way, these *disciples of Moses'* disciples, with what reverence they treat him.

“Moses<sup>d</sup> was angry about three things, and the tradition was accordingly hid from him: I. About the sabbath, Exod. xvi. 20: while he was angry he forgot to recite to them the traditions about the sabbath. II. About the vessels of metal, Numb. xxxi. 14: while he was angry, he forgot to recite to them the traditions about the vessels of metal. III. About the mourner, Lev. x. 16: while he was wrath, the tradition was hid from him, which forbade the mourner to eat of the holy things.”

Did Moses think it unlawful for the mourner to have eaten of the holy things, when he spake to Eleazar and Ithamar, while they were in the very act of bewailing the death of their two brethren, “Wherefore have ye not eaten the sin offering in the holy place?” Yes, but in his passion he forgot both the tradition and himself too. Excellent disciples indeed! that can thus chastise your great master at pleasure, as a man very hasty, apt to be angry, and of a slender memory! Let him henceforward learn from you to temperate his passions and quicken his memory. You have a memory indeed that have recovered the tradition which he himself had forgot.

<sup>c</sup> Joma, fol. 4. 1.

<sup>d</sup> Vajiera Rab. fol. 179. 1.



Ver. 34: Καὶ ἐξέβαλον αὐτὸν ἔξω· *And they cast him out.*] I shall note something of this kind of phrase at chap. xvi. 2. Thus doth this man commence the first *confessor* in the Christian church, as John the Baptist had been the first *martyr* in it. He suffered excommunication, and that from the whole congregation of Israel, for the name of Christ. It seems something strange that they did not excommunicate Jesus himself: but they were contriving more bloody things against him.

### CHAP. X.<sup>e</sup>

AMONGST all the places in the Old Testament which mention this great Shepherd, there is no one doth so exactly describe him and his pastoral work, as chap. xi. of the prophet Zechariah. We will fetch a few things from thence, that may serve to explain the passage now in hand:

I. He describes this great Shepherd manifesting himself, and applying himself to his great pastoral office, when the nation was now upon the brink of destruction: the prophet had foretold their ruin, and brings in this Shepherd undertaking the care of his sheep, lest they should perish too.

As to the first verse, "Open thy doors, O Lebanon;" take the Jews' own comment upon it, who yet do, by all the skill they can, endeavour to take off the whole prophecy from those proper hinges upon which it turns.

"Forty<sup>f</sup> years before the destruction [*of Jerusalem*], the gates of the Temple opened themselves of their own accord. Rabban Jochanan Ben Zacchai declaimed upon it [*objurgavit portas*], saying, 'O Temple, Temple, why dost thou terrify thyself? I know thy end will be destruction; for so Zechariah, the son of Iddo, hath prophesied concerning thee; Open thy doors, O Lebanon,' " &c.

The rest that follows doth plainly enough speak out desolation and ruin, ver. 2, 3: but particularly that is remarkable, ver. 6, "I will deliver the men every one into his neighbour's hand:" how manifestly doth it agree with those intestine broils and discords, those horrid seditions, stirred up amongst them! "And into the hand of his king;" i. e. of Cæsar, concerning whom they may remember they once said, "We have no king but Cæsar."

<sup>e</sup> *English folio edit.*, vol. ii. p. 573.

<sup>f</sup> *Joma*, fol. 39. 2.



II. He describes the evil shepherds of the people under a triumvirate, ver. 8: "Three shepherds also I cut off in one month," &c.; i.e. the Pharisees, the Sadducees, and the Essenes; which interpretation though it cannot but sound very unpleasingly in Jewish years, yet is it what seems abundantly confirmed, both from the context and the history of things. They therefore would turn the edge of the prophecy another way, the Gemarists understanding the *three shepherds* of Moses, Aaron, and Miriam: Jarchi would have it the house of Ahab, the house of Ahaziah, and his brethren: Kimchi, the sons of Josiah, Jehoahaz, Jehoiakim, and Zedekiah. Aben Ezra saith, "Perhaps they are the high priest Joshua, the person anointed to the wars<sup>b</sup>, and the sagan; or perhaps Haggai, Zechariah, and Malachi," &c.

But what can be more clear than that the prophet speaks of those *shepherds* that had wasted and corrupted the flock, and who, when the true Shepherd of the sheep should reveal himself, would do the like again? and who should these be but the principals and chief heads of sects, and the leaders of the people, the Pharisees, the Sadducees, and the Essenes?

*Object.* But how can these properly be said to be cut off by the great Shepherd when he should come, whereas it is well enough known that these sects lived even after the death of Christ, nay, after the ruins of Jerusalem; not to say that Pharisaism hath its being amongst the Jews to this very day?

*Ans.* So indeed it is said, that under the gospel, the nations should not learn war any more, Isa. ii. 4; and that there should not be an infant in age, or one under age, in the new Jerusalem, Isa. lxv. 20: whereas we find enough of war in every generation, and that infancy or ignorance in divine things abounds still. But nevertheless God had done his part towards the accomplishment of such prophecies; namely, he had brought in the gospel of peace and the gospel of light, that nothing should be wanting on his side that peace might reign on the earth, and infancy in divine things should be no more. So did this great Shepherd bring in the evangelical doctrine, the oracle of truth and religion, which did so beat down and confound all the vain doctrines and in-

<sup>s</sup> Taanith, fol. 9. 1.

<sup>b</sup> Leusden's edit., vol. ii. p. 642.

stitutions of those sects, that, as to what related to the doctrine of Christ, there was nothing wanting to have cut off those heresies and vanities.

III. This great Shepherd broke that covenant that had been made and confirmed with that people, ver. 10: "I took my staff, even *Beauty*, and cut it asunder, that I might break my covenant which I had made with all the people." *With all the people*; i. e. with all Israel, the ten and the two tribes too. And in ver. 14, the affinity and kin which was betwixt Judah and Israel is dissolved; which it would not be amiss for those to take serious notice of, who as yet expect a universal conversion of the whole nation of the Jews. Let them say by virtue of what covenant; if the covenant of grace, that makes no difference betwixt the Jew and the Greek, nor knows any one after the flesh. If by virtue of the covenant peculiarly made with that people, that was broken and dissolved, when God had gathered his flock out of that people. For,

IV. The<sup>i</sup> great Shepherd, when he came, found that there must be a flock gathered in that nation, Λείμμα κατ' ἐκλογὴν χάριτος as Rom. xi. 5, *A remnant according to the election of grace*; and these he took care to call and gather before Jerusalem should be destroyed. Zechariah himself calls it אֶת־צֹאן הַהֲרִיגָה *the flock of slaughter*; and עֲנֵי הַצֹּאן *the poor of the flock*, ver. 7. Where, by the way, whoever compares the Greek version in this place must needs observe, that עֲנֵי כֵן *so the poor is*, by those interpreters, jumbled and confounded into one word. For, instead of וַיִּדְעוּ כֵן עֲנֵי הַצֹּאן [v. 11.] *and so the poor of the flock knew*, they read it, γνώσονται οἱ Χαναανῖται τὰ πρόβατα, &c. *the Canaanites shall know the sheep*, &c. So instead of לָכֵן עֲנֵי הַצֹּאן *for this, or for you, O poor of the flock*, ver. 7, they read, εἰς τὴν Χαναανίτιν, *unto the land of Canaan*. Whence, after that we have taken notice that they read Nun final in כֵן as not final, I have some suspicion that these interpreters might have had an eye upon the reduction of the dispersed captivity into the land of Canaan, according to the common expectation of that nation. But this only by the by.

That of the apostle ought to be strictly heeded; Οὕτως οὖν καὶ

<sup>i</sup> *English folio edition*, vol. ii. p. 574.

ἐν τῷ νῦν καιρῷ λείμμα κατ' ἐκλογὴν χάριτος γέγονεν, *Even so then at this present time also there is a remnant according to the election of grace.* Which indeed is, as it were, the gnomon to that chapter, and, above all other things, does interpret best the apostle's mind. For he propounds to discourse not concerning the universal call of the Jews, but of their not being universally rejected: which may very easily be collected from the very first verse of this chapter, "Hath God cast away his people?" that is, so cast them away that they are universally rejected. "God forbid!" for I myself am an Israelite, and am not cast away. This argument he pursues, and illustrates from the example of those most corrupted times, the age wherein Elijah lived, when they threw down the altars of God, slew his prophets, and not a few worshipped τὸν Βάαλ, *Baal of the Sidonians*, whom Ahab had introduced; and almost the whole nation worshipped τὴν Βάαλ, *that golden calf or cow* which Jeroboam had set up. And yet, even in that worst state of affairs, saith God, "I have reserved to myself seven thousand men, who have not bowed the knee τῇ Βάαλ," *to that golden calf*, the common and universal error of that nation, much less τῷ Βάαλ, *to Baal of the Sidonians.* "Even so" (saith the apostle), "at this present time also there is a remnant;" plainly intimating, that he does not assert or argue for the calling of the whole nation, but of that *remnant* only; and that he discourses concerning the present calling of that remnant, and not about any future call of the whole nation.

V. That is a vast mystery the apostle is upon, ver. 25 of that chapter; "Ὅτι πῶρως ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ" *Blindness hath severally happened to Israel, until the fulness of the Gentiles be come in.*" I render ἀπὸ μέρους, *severally*, or *by parts*, not without warrant from grammar, and according to the meaning and intention of St. Paul. For the mystery mentioned by him is, that blindness *severally*, and at *several times*, happened to the Israelites: first, the ten tribes were blinded through idolatry, and, after many ages, the two tribes, through traditions; and yet both those and these reserved together to that time, wherein the Gentiles, who had been blinded for a longer space, are called, and then both Israelites and Jews and Gentiles, being all called together, do close into one body. It is observable



that the apostle, throughout this whole chapter, doth not so much as once make mention of the Jews, but of Israel<sup>k</sup>, that he might include the ten tribes with the two within his discourse.

And, indeed, this great Shepherd had his flock, or his sheep, within the ten tribes, as well as within the two: and to me it is without all controversy that the gospel, in the times of the apostles, was brought and preached as well to the one as the other. Doubtless St. Peter, whilst he was in Babylon, preached to the Israelites dispersed in those countries as well as to the Jews.

VI. Some of the Gemarists do vehemently deny any conversion of the ten tribes under the Messiah: let them beware lest there be not a conversion of their own.

“The<sup>l</sup> ten tribes shall never return, as it is written, ‘And he cast them into another land, as it is this day,’ Deut. xxix. 28. ‘As this day passeth and shall never return, so they are gone and shall not return again.’ They are the words of R. Akibah.”

“It is a tradition of the Rabbins, that the ten tribes shall not have a part in the world to come; as it is written, ‘The Lord rooted them out of their land in anger and in wrath, and in great indignation, and cast them out into another land. He rooted them out of their own land in this world, and cast them out into another land in the world to come.’ They are the words of Rabbi.”

But, in truth, when the true Messiah did appear, the ten tribes were more happily called (if I may so speak), that is, with more happy success than the Jews; because amongst those Jews that had embraced the gospel, there happened a sad and foul apostasy, the like to which we read not of concerning the ten tribes that were converted.

Ver. 1<sup>m</sup>: *Δὲ τῆς θύρας εἰς τὴν ἀλλήν* By the door into the sheepfold, &c.] The sheepfold amongst the Talmudists is דִּיר some enclosure or pen: wherein,

I. The sheep were all gathered together in the night, lest they should stray; and where they might be safe from thieves or wild beasts.

<sup>k</sup> Leusden's edition, vol. ii. p. 643.

<sup>l</sup> Sanhedr. fol. 110. 2.

<sup>m</sup> English folio edition, vol. ii. p. 575.



## II. In the day time they were milked : as,

Τρῶες δ', ὥστ' ὅτις πολυπάμονος ἀνδρὸς ἐν αὐλῇ  
Μυρίαί ἐστήκασιν ἀμελγόμεναι γάλα λευκόν<sup>n</sup>.

The Trojans, as the rich man's numerous flocks,  
Stand milked in the field.

## III. There the lambs were tithed.

“How<sup>o</sup> is it that they tithe the lambs? כונסין לדיר *They gather the flock into the sheepfold*; and making a little door at which two cannot go out together, they number 1, 2, 3, 4, 5, 6, 7, 8, 9, and the tenth that goes out they mark with red, saying, ‘This is the tithe.’ The ewes are without and the lambs within; and at the bleating of the ewes the lambs get out.”

So that there was in the sheepfold one larger *door*, which gave ingress and egress to the flock and shepherds; and a lesser, by which the lambs passed out for tithing.

Κλέπτῃς ἐστὶ καὶ ληστής. *Is a thief and a robber.*] גנב וגולן, in Talmudic language<sup>p</sup>: אי זדור גנב “*Who is a thief?* He that takes away another man's goods when the owner is not privy to it: as when a man puts his hand into another man's pocket, and takes away his money, the man not seeing him; but if he takes it away openly, publicly, and by force, גולן זה גנב אלא גולן *this is not a thief, but a robber.*” Not κλέπτῃς, but ληστής.

Ver. 3: Ὁ θυρωρός. *The porter.*] I am mistaken if the servants that attend about the flock under the shepherd are not called by the owner of them בְּעֵלֵי אֶסְפוֹת Eccles. xii. 11, i. e. *those that fold the sheep*: at least if the sheepfold itself be not so called. And I would render the words by way of paraphrase thus: “The words of the wise are as goads, and as nails fastened by those *that gather the flock into the fold*: goads, to drive away the thief or the wild beast; and *nails*, to preserve the sheepfold whole and in good repair: which *goads* and *nails* are furnished by the chief shepherd, the master of the flock, for these uses.” Now one of these servants that attended about the flock was called ὁ θυρωρός, *the porter*. Not that he always sat at the *door*; but the key was com-

<sup>n</sup> Iliad. 8. 433.

<sup>o</sup> Beracoth, fol. 38. 2.

<sup>p</sup> Maimon. Genebah, cap. 1.

mitted to his charge, that he might look to it that no sheep should stray out of the fold, nor any thing hurtful should get or be let in.

Ver. 7: Ἐγὼ εἰμι ἡ θύρα: *I am the door.*] Pure Israelitism among the Jews was *the fold*, and *the door*, and all things. For if any one was of the seed of Israel, and the stock of Abraham, it was enough (themselves being the judges) for such a one to be made a sheep, admitted into the flock, and be fed and nourished to eternal life. But in Christ's flock the sheep had another original, introduction, and mark.

Ver. 8: Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ: *All that ever came before me are thieves.*] Our Saviour speaks agreeably with the Scripture; where, when there is any mention of the coming of this great Shepherd to undertake the charge of the flock, the evil shepherds that do not feed but destroy the flock are accused, Jer. xxiii. 1, &c. Ezek. xxxiv. 2, &c. Zech. xi. 16. And our Saviour strikes at those three shepherds before mentioned<sup>a</sup>, that hated him, and were hated by him, the Pharisees, the Sadducees, and Essenes, under whose conduct the nation had been so erroneously led for some ages.

I should have believed that those words, *All that ever came before me are thieves and robbers*, might be understood of those who, having arrogated to themselves the name of the Messiah, obtruded themselves upon the people; but that we shall hardly, or not at all, find an instance of any that ever did so before the true Messiah came. After his coming (it is true) there were very many that assumed the name and title; but before it hardly one. Judas the Galilean did not arrive to that impudence, as you have his story in Josephus. Nor yet Theudas, by any thing that may be gathered from the words of Gamaliel, Acts v.

An argument of no mean force, which we may use against the Jews, that the time when our Jesus did appear was the very time wherein the nation looked for the coming of Messiah. For why did no one arrogate that name to himself before the coming of our Jesus? Because they knew the fore-appointed and the expected time of the Messiah was not yet come. And why, after Jesus had come, did so many give

<sup>a</sup> *English folio edit.*, vol. ii. p. 576.

<sup>r</sup> *Leusden's edit.*, vol. ii. p. 644.

themselves out for Messiah, according to what our Saviour foretold, Matt. xxiv? Because the agreeableness of the time, and the expectation of the people, might serve and assist their pretences.

Ver. 9 : Νομήν εὐρήσκει. *Find pasture.*] כמה הוא רגל *How<sup>s</sup> far is the beasts' pasture?* יו"ל *Sixteen miles.* The Gloss is, "The measure of the space that the beasts go when they go forth to pasture." A spacious pasture indeed!

Ver. 13 : Ὁ δὲ μισθωτὸς φεύγει. *The hireling fleeth.*] The Rabbins suppose that some such thing may be done by the *hireling*, when they allot a mullet, if a sheep should happen to perish through the neglect of its keeper.

"How<sup>t</sup> far is the *keeper for hire* (שומר שכר) bound to watch his flock? Till he can say truly, 'In the day the drought consumed me, and the frost by night.'"

"But if, whilst he is going to the city or any ways absent, the wolf or the lion should come and tear the flock, what then? . . . לקדם ברועים ובמקלות. *He ought to have met them with shepherds and clubs,*" and not to have fled.

Ver. 15 : Τὴν ψυχὴν μου τίθημι, &c. *I lay down my life, &c.*] נותן נפשי על הצאן *or מוסר נפשי על הצאן I deliver, or I give, my life for the flock.* מוסר יהודה נפשו על בנימין *Judah gave up his life for Benjamin.* חור נתן נפשו על ה' *Hur gave his life for the holy blessed God.* For they have a tradition, that Hur underwent martyrdom, because he opposed the golden calf.

Ver. 22 : Ἐγένετο δὲ τὰ Ἐγκαίνια, &c. *It was the feast of the Dedication.*] I. The rise and original of this feast must be fetched from the story, 1 Mac. iv. 52, &c., of which we have noted something already. The Jewish masters have these passages about it:

"They<sup>y</sup> were seized with such infinite pleasure in the restoration of their sacred rites, being, after so long a time, so unexpectedly possessed of their religion again, ὥς νόμον θεῖναι τοῖς μετ' αὐτοὺς, ἔορτάξουν τὴν ἀνάκτησιν τῶν περὶ τὸν ναὸν ἐφ'

<sup>s</sup> Beracoth, fol. 55. 2.

<sup>t</sup> Bava Mezia, fol. 93. 2.

<sup>u</sup> Bemidb. Rabb. fol. 260. 1.

<sup>x</sup> Vajiera Rabba, fol. 162. 1.

<sup>y</sup> Joseph. Antiq. lib. xii. cap. 11.

[Hudson, p. 541. l. 5.] [xii. 7. 7.]

ἡμέρας ὀκτώ· that they bound it by a law to posterity, that they should celebrate the restitution of their sacred rites by a feast of eight days' continuance. Καὶ ἐξ ἐκείνου μέχρι δεῦρο τὴν ἑορτὴν ἄγομεν καλοῦντες αὐτὴν Φῶτα· And from that time to this do we still celebrate this feast, calling it by the name of 'Lights:' giving that name to this feast, as I suppose, because we obtained such a liberty so much beyond all hope."

One would believe that the name only of *lights*, or *candles*, was given to this feast: I say a name only; for we have no mention here of the 'lighting of candles.' One would<sup>z</sup> believe also that the eight days decreed for the celebration of this feast was done after the pattern of the eight days' feast of Tabernacles: but you will find in the Talmudic authors that it is far otherwise, and they have a cunning way of talking concerning it.

"The Rabbins<sup>a</sup> have a tradition: From the five-and-twentieth day of the month Chisleu there are eight days of the *Encænia* [or feast of Dedication], in which time it is not lawful either to weep or fast. For when the Greeks entered into the Temple, they defiled all the oil that was there. But when the kingdom of the Asmoneans had conquered them, they sought and could not find but one single vial of oil that had been laid up under the seal of the chief priest; nor was there enough in it but to light for one day. There was a great miracle: for they lighted up the lamps from that oil for eight days together: so that, the year after, they instituted the space of eight days for the solemnizing that feast."

Maimonides relates the same things, and adds more<sup>b</sup>: "Upon this occasion the wise men of that generation appointed, that eight days from the 25th of the month Chisleu should be set apart for days of rejoicing and the Hallel: and that they should light up candles at the doors of every house each evening of those days, to keep up the memory of that miracle. Those days are called *חנוכה* *Dedication*; and it is forbidden upon all those days either to weep or fast, as in the days of Purim," &c.

Again<sup>c</sup>: "How many candles do they light? It is com-

<sup>z</sup> *English folio edition*, vol. ii. p. 577.

<sup>b</sup> In Chanuchah, cap. 3.

<sup>a</sup> Schabb. fol. 21. 2.

<sup>c</sup> Cap. 4.



manded that every house should set up at least one, let the inhabitants there be more or one only. But he that does honour to the command sets up his candles according to the number of the persons that are in the house. And he again that does more honour to it still sets up one candle for every person in the house the first night<sup>d</sup>, and doubles it the second night. For example, if there be ten persons in the house, the first night there are ten candles lighted; the second night, twenty; the third night, thirty; so that on the eighth night it comes to fourscore.”

It would be too tedious to transcribe what he relates about singing the *Hallel* upon that feast: the place where the candle is fixed, which ordinarily is without doors, but in time of danger or persecution it is within, &c. Let what I have already quoted suffice, with the addition of this one instance more:

“The<sup>e</sup> wife of Tarchinus (whose bones may they be crushed!) brought forth a son the evening of the ninth day of the month Ab, and then all Israel mourned. נשתתק הולד בחנוכה *The child died upon the feast of Dedication.* Then said the Israelites, ‘Shall we light up candles, or not?’ They said, ‘We will light them, come what will come.’ So they lighted them. Upon which, there were some that went and accused them before the wife of Tarchin, saying, ‘The Jews mourned when thou broughtest forth a son; and when that son died they set up candles.’” Who this תרכינוס *Tarquinius* or *Tarquinius* was, whether they meant the emperor Trajan or some other, we will not make any inquiry, nor is it *tanti*. However, the story goes on and tells us, that the woman, calling her husband, accused the Jews, stirring him up to revenge, which he executed accordingly by a slaughter amongst them.

Tà'Eγκαινία *The feast of the Dedication.*] So חנוכה, in the title of the thirtieth Psalm, the Greek interpreters translate ἐγκαινισμός, *Dedication*: by which the Jewish masters seem to understand *the dedication of the Temple*<sup>f</sup>: whereas really it was no other than the lustration and cleansing of David's house after Absalom had polluted it by his wickedness and

<sup>d</sup> *Leusden's edition*, vol. ii. p. 645.      <sup>e</sup> Echah rabbathi, fol. 80. 1.

<sup>f</sup> Bemidb. Rabba, fol. 149. 1.

filthiness: which indeed we may not unfitly compare with the purging again of the Temple after that the Gentiles had polluted it.

'Εν τοῖς Ἱεροσολύμοις. *At Jerusalem.*] *It was at Jerusalem the feast of the Dedication.* Not as the Passover, Pentecost, and feast of Tabernacles, were wont to be at Jerusalem, because those feasts might not be celebrated in any other place: but the *Encænia* was kept everywhere throughout the whole land.

בלור<sup>g</sup> גזרו תענית בחנוכה *They once proclaimed a fast within the feast of Dedication at Lydda.*

*The feast of Dedication at Lydda?* This was not uncustomary, for that feast was celebrated in any place: but the fast in the time of that feast, this was uncustomary.

“One<sup>h</sup> upon his journey, upon whose account they set up a candle at his own house, hath no need to light it for himself in the place where he sojourneth:” for in what country so-ever he sojourns, there *the feast of Dedication* and lighting up of candles is observed; and if<sup>i</sup> those of his own household would be doing that office for him, he is bound to make provision accordingly, and take care that they may do it.

Maimonides goes on; “The precept about the lights in *the feast of Dedication* is very commendable; and it is necessary that every one should rub up his memory in this matter, that he may make known the great miracle, and contribute towards the praises of God, and the acknowledgment of those wonders he doth amongst us. If any one hath not wherewithal to eat, unless of mere alms, let him beg, or sell his garments to buy oil and lights for this feast. If he have only פרוטה אחת *one single farthing*, and should be in suspense whether he should spend it in קידוש היום *consecrating the day*, or setting up lights, let him rather spend it in oil for the candles than in wine for consecration of the day. For when as they are both the prescription of the scribes, it were better to give the lights of the *Encænia* the preference, because you therein keep up the remembrance of the miracle.”

Now what was this miracle? It was the multiplication of the oil. The feast was instituted in commemoration of their

<sup>g</sup> Rosh hashanah, fol. 18. 2.

<sup>h</sup> Maimon. in the place above.

<sup>i</sup> *English folio edition*, vol. ii. p. 578.

Temple and religion being restored to them : the continuance of the feast for eight days was instituted in commemoration of that miracle : both by the direction of the scribes, when there was not so much as one prophet throughout the whole land.

“ There<sup>k</sup> were eighty-five elders, above thirty of which were prophets too, that made their exceptions against the feast of Purim, ordained by Esther and Mordecai, as some kind of innovation against the law.” And yet that feast was but to be of two days’ continuance. It is a wonder then how this *feast of Dedication*, the solemnity of which was to be kept up for eight days together, that had no other foundation of authority but that of the scribes, should be so easily swallowed by them.

Josephus, as also the Book of Maccabees, tells us, that this was done about the hundred and forty-eighth year of the Seleucidæ : and at that time, nay, a great while before, the doctrine of traditions and authority of the traditional scribes had got a mighty sway in that nation. So that every decree of the Sanhedrim was received as oracular, nor was there any the least grudge or complaint against it. So that, though the traditional masters could not vindicate the institution of such a feast from any tradition exhibited to Moses upon mount Sinai, yet might they invent something as traditional to prove the lawfulness of such an institution.

Who had the presidency in the Sanhedrim at this time cannot be certainly determined. That which is told of Joshua Ben Perachiah, how he fled from Janneus the king<sup>l</sup>, carries some probability along with it, that Joses Ben Joezer of Zeredai, and Joses Ben Jochanan of Jerusalem, to whom Joshua Ben Perachiah and Nittai the Arbelite succeeded in their chairs, sat president and vice-president at that time in the Sanhedrim. But this is not of much weight, that we should tire ourselves in such an inquiry.

The masters<sup>m</sup> tell us (but upon what authority it is obscure), מלאכת המשכן נגמרה בכה בנסלו *that the work of the tabernacle was finished on the twenty-fifth day of the month Chisleu* (that is, the very<sup>n</sup> day of the month of which we are now

<sup>k</sup> Hierosol. Megillah, fol. 70. 4.

<sup>l</sup> Sanhedr. fol. 107. 2.

<sup>m</sup> Bemidb. Rab. fol. 151. 2.

<sup>n</sup> Leusden’s edition, vol. ii. p. 646.



speaking); "but it was folded up till the first day of the month Nisan, and then set up."

Καὶ χειμὼν ἦν. *And it was winter.*] The eight days begun from the 25th of the month Chisleu fell in with the *winter* solstice. Whence, meeting with that in the Targumist upon 1 Chron. xi. 22, בִּירְחָא יוֹמִין בְּעֶשְׂרָא רִסִּיתוּוּהּ יוֹמָא זוּמָא דְּטֵבֶת, I question whether I should render it *the shortest day*, or a *short day* (i. e. one of the short winter days), viz. *the tenth of the month Tebeth*: if he did not calculate rather according to our than the Jewish calendar.

The Rabbins (as we have already observed upon chap. v. 35) distinguish their winter months into חֶרֶף and קָרָר *winter* and *mid-winter*: intimating, as it should seem, the more remiss and more intense cold. Half Chisleu, all Tebeth, and half Shebat was חֶרֶף *the winter*. Ten days therefore of the winter had passed when on the 25th of the month Chisleu *the feast of the Dedication* came in.

*It was winter, and Jesus walked in the porch.* He walked there because it was *winter*, that he might get and keep himself warm: and perhaps he chose Solomon's porch to walk in, either that he might have something to do with the fathers of the Sanhedrim who sat there; or else that he might correct and chastise the buyers and sellers who had their shops in that place.

Ver. 24°: Ἔως πότε τὴν ψυχὴν ἡμῶν αἶρεις; *How long dost thou make us to doubt?*] It is not ill rendered, *How long dost thou suspend our mind?* although not an exact translation according to the letter. But what kind of doubt and suspension of mind was this? Was it that they hoped this Jesus was the Messiah? or that they rather feared he was so? It seems, they rather feared than hoped it. For whereas they looked for a Messiah that should prove a mighty conqueror, should deliver the people from the heathen yoke, and should crown himself with all earthly glory; and saw Jesus infinite degrees below such pomp; yet by his miracles giving such fair specimens of the Messiah; they could not but hang in great suspense, whether such a Messiah were to be wished for or no.

Ver. 31: Ἐβάστασαν οὖν πάλιν λίθους. *Then the Jews took up*



stones again.] *The blasphemer מגדף* by judicial process of the Sanhedrim was to be stoned; which process they would imitate here without judgment.

“These<sup>p</sup> are the criminals that must be stoned; he that lieth with his own mother, or with the wife of his father. He that blasphemes or commits idolatry.” Now, however, the Rabbins differed in the definition of blasphemy or a blasphemer, yet this all of them agreed in, as unquestionable blasphemy, that which *כופר בעיקר*, *denies the foundation*. This they firmly believed Jesus did, and none could persuade them to the contrary, when he affirmed, “I and my Father are one.” A miserable besotted nation, who, above all persons or things, wished and looked for the Messiah, and yet was perfectly ignorant what kind of a Messiah he should be!

Ver. 35: *Εἰ ἐκείνους εἶπε θεοὺς, &c. If he called them gods, &c.*] The Jews interpret those words of the Psalmist, “I have said, Ye are gods,” to a most ridiculous sense.

“Unless<sup>q</sup> our fathers had sinned, we had never come into the world; as it is written, I have said, ‘Ye are gods, and the children of the Most High: but ye have corrupted your doings; therefore ye shall die like men.’” And a little after; “Israel had not received the law, only that the angel of death might not rule over them; as it is said, ‘I have said, Ye are gods: but ye have corrupted your doings; therefore ye shall die like men.’”

The sense is, If those who stood before mount Sinai had not sinned in the matter of the golden calf, they had not begot children, nor had been subject to death, but had been like the angels. So the Gloss: “If our fathers had not sinned by the golden calf, we had never come into the world; for they would have been like the angels, and had never begot ten children.”

The Psalmist indeed speaks of the magistracy, to whom the word of God hath arrived, ordaining and deputing them to the government by an express dispensation and diploma, as the whole web and contexture of the psalm doth abundantly shew. But if we apply the words as if they were spoken by our Saviour according to the common interpretation received amongst them, they fitly argue thus: “If he said

<sup>p</sup> Sanhedr. cap. 7. hal. 1.

<sup>q</sup> Avodah Zarah, fol. 5. 1.

they were angels or gods, to whom the law and word of God came on mount Sinai, as you conceive; is it any blasphemy in me then, whom God in a peculiar manner hath sanctified and sent into the world that I might declare his word and will, if I say that I am *the Son of God*?"

Ver. 40: "Οπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων. *Where John at first baptized.*] That is, Bethabara: for the evangelist speaks according to his own history: which to the judicious reader needs no proof.

## CHAP. XI.<sup>r</sup>

VER. 1: Λάζαρος *Lazarus.*] So in the Jerusalem Talmud, לעזר " *R. Lazar* for *R. Eleazar*. For in the Jerusalem dialect, it is not unusual in some words that begin with א [Aleph], to cut off that letter: as,

מאי אמר *What<sup>s</sup> saith the Master?* for מאי אמר.

בר בא *Bar Ba*, for אבא *Bar Abba*.

בי ר' *Be R. Bon*, for אבון *Be R. Abon*.

So very frequently לעזר *Lazar*, for אלעזר *Eleazar*.

ר' לעזר בן ר' *R. Lazar Ben R. Jose*.

ר' לעזר בן יעקב *R. Lazar Ben Jacob*.

"*R. Lazar<sup>x</sup> the disciple of R. Chajia Rubba.*" Who also are sometimes called by their name not abbreviated:

"*R. Eleazar<sup>y</sup> Ben Jacob.*" "*R. Eleazar<sup>z</sup> Ben Jose.*"

Μάρθα *Martha.*] This name of *Martha* is very frequent in the Talmudic authors. "Isaac<sup>a</sup> Bar Samuel, Bar *Martha*." "Abba<sup>b</sup> Bar *Martha*, the same with Abba Bar Minjomi." "Joshua<sup>c</sup> Ben Gamla married מרתא בת בייתוס *Martha the daughter of Baithus*." She was a very rich widow<sup>d</sup>.

She is called also מרים בת בייתוס *Mary the daughter of Baithus*, with this story of her: "Mary<sup>e</sup> the daughter of Baithus, whom Joshua Ben Gamla married, he being preferred by the king to the high priesthood. She had a mind,

<sup>r</sup> *English folio edition*, vol. ii. p. 580.

<sup>s</sup> *Leusden's edition*, vol. ii. p. 647.

<sup>t</sup> *Taanith*, fol. 68. 2.

<sup>u</sup> *Chagigah*, fol. 78. 4. and 80. 2.

<sup>x</sup> *Kiddushin*, fol. 60. 2.

<sup>y</sup> *Sotah*, fol. 23.

<sup>z</sup> *Ibid.* fol. 20. 2.

<sup>a</sup> *Hieros. Schab.* fol. 3. 4.

<sup>b</sup> *Bab. Jevamoth*, fol. 120. 1.

<sup>c</sup> *Ibid.* cap. 6. hal. 4.

<sup>d</sup> *Juchas*, fol. 57. 2.

<sup>e</sup> *Echah Rabbathi*, fol. 67. 2.

upon a certain day of Expiation, to see how her husband performed his office. So they laid tapestry all along from the door of her own house to the Temple, that her foot might not touch the ground. R. Eleazar Ben R. Zadok saith, *אראה בנחמה* 'So let me see the consolation [of Israel], as I saw her bound to the tails of Arabian horses by the hair of her head, and forced to run thus from Jerusalem to Lydda. I could not but repeat that versicle, The tender and delicate woman, in thee,' &c. Deut. xxviii. 56.

*בִּיטוּת*<sup>f</sup> *מרתא בת בַּיטוּת*, *Martha the daughter of Baisuth* (whether *Baisuth* and *Baithus* were convertible, or whether it was a mistake of the transcriber, let him that thinks fit make the inquiry), whose son was a mighty strong man among the priests.

Ver. 2 : Ἡν δὲ Μαρία ἡ ἀλείψασα *It was that Mary which anointed, &c.*] That is, *which had anointed the Lord formerly.* For,

I. It is fit the Aorist should have its full force. Whoever will not grant this, let him give a reason why Bethany, which was Lazarus's town, should not be called by his name; but by the name of Mary and her sister Martha. Was it not because those names had been already well known in the foregoing story, whereas till now there had not been one word mentioned of their brother Lazarus? So that ἀλείψασα respects a noted story that was past, viz. that which is related Luke vii. 37.

II. There can be no reason given why the evangelist should say this proleptically, as if he had respect to that passage in chap. xii. 3, when he was to relate that story so soon after this. But there may be a sufficient one given why it should have relation to an *anointing* that had been formerly done: and that is, that it might appear how that familiarity arose betwixt Christ and the family of Lazarus, so far that they could so confidently send for Jesus when Lazarus was sick: for Mary, Lazarus's sister, had some time before *anointed* his feet.

Ver. 11 §: Κοιμήται *Sleepeth.*] The apostles having heard the report that Lazarus was sick, and that Christ told them now that he was fallen asleep; they apprehend that the edge

<sup>f</sup> Succah, fol. 52. 2.

§ *English folio edition*, vol. ii. p. 581.



of the disease which had hitherto taken away all rest from him was now taken off; so that they say, "If he sleep, he shall do well:" having not rightly understood the word our Saviour used, which, whether it was שכב, or ישן, or דמך, I say not. The fallacy of the word is not unpleasantly expressed in *Bereshith Rabba*; "Rachel<sup>h</sup> said to Leah, יִשְׁכַּב הַלַּיְלָה עִמָּךְ 'He shall sleep with thee to-night,' Gen. xxx. 19: עִמָּךְ הוּא דְמִיךְ עִמִּי לֹא דְמִיךְ *He shall sleep with thee, he shall not sleep with me*; i. e. Thou and he shall lie together in one sepulchre, so shall not he and I."

Ver. 18: 'Ὡς ἀπὸ σταδίων δεκαπέντε' *About fifteen furlongs*] כַּחֲמִסְרֵי רִיִּסִי That is, two miles. For the Jewish miles did not hold out full eight furlongs, as other miles do, but seven and a half.

אֶחָד מִשְׁבַּע וּמֵחֶצֶה בְּמִילָה זֶה הוּא רִיִּסִי *One of those seven and a half which make up a mile is a furlong.*

"They<sup>k</sup> do not lay the net for pigeons any less distance from the houses than רִיִּסִי ל' *thirty furlongs*," i. e. four miles.

In *Aruch* it is written רוֹס with *Vau*, and is thus reckoned:

"What is רוֹס? It is a flight-shot [*jactus arcus*.] And why is רוֹס called a flight-shot? It is according to the numeral value of the letters, which is two hundred sixty-six: for two hundred sixty-six [cubits] make a flight shot. Now count, and you will thus find it: Seven times ר' two hundred make one thousand four hundred. Seven times ס' sixty make four hundred and twenty. Number them together, and they mount to one thousand eight hundred and twenty. Seven times ו' six make forty-two: half a רוֹס one hundred thirty-three: number them together, and the whole amounts to one thousand nine hundred ninety-five. Behold two thousand cubits excepting five."

Ver. 19<sup>l</sup>: 'Ἰνα παραμυθήσονται αὐτάς' *To comfort them.*] "When<sup>m</sup> they return from the burial עוֹשִׂין שׁוּרָה *they stand about weeping*, and say over קְדִישׁ" [a little prayer called by that name], "comforting the mourner, and accompanying him to his own house."

<sup>h</sup> Sect. 72.

<sup>i</sup> Bava Mezia, fol. 33. 1.

<sup>k</sup> Bava Kama, cap. 7. hal. ult.

<sup>l</sup> *Leusden's edition*, vol. ii. p. 648.

<sup>m</sup> פִּסְקֵי הָרֹאשׁ in *Moed Katon*, art. 133.



“When<sup>n</sup> they return from the grave they stand in a circle about the mourner comforting him.” Gloss: “The circle about him consists of ten at least.” But usually it is very crowded and numerous. Hence that passage<sup>o</sup>:

עומדין בשורה דפנימיים פטורים “*As to those that stood about in that circle, those that were on the inside of it were not obliged to repeat the phylacteries; but those that were on the outside were bound.*”

“The<sup>p</sup> Rabbins deliver: The seven standings and sittings for the dead must not be diminished.” Where the Gloss is; “When they returned from the grave, they went forward a little, and then sat down; partly to comfort the mourners, partly to weep themselves, and partly to meditate upon the subject of mortality. Then they stood up again, and went on a little, and sat down again, and so for seven times. But I have seen it written, that they did this upon the account of the evil spirits who accompanied them from the grave. They ordained these standings and sittings, that within that time the evil spirits might depart.”

So that we see they were wont to comfort the mourners in the way as they were returning from the grave, and they would bring them back to their own house the day that the party deceased was interred. They comforted them also all the remaining days of mourning, which we find done in this place.

Thirty days were allotted for the time of mourning: but, אין להקשו' על מת יותר מדאי “*We must not weep for the dead beyond the measure.*” אלא ג' לבני “*The three first days are for weeping; ו' להספד seven days for lamentation: ל' לגיהוץ ולתספורת thirty days for the intermission from washing their clothes, and shaving themselves.*”

I. When the המנחמין those<sup>q</sup> that were to comfort the mourners came, they found המיטות כפירות all the beds in the house taken down, and laid upon the ground. מאימתי “*From what time do they take their beds lower?*” R. Eleazar saith, ‘From the time that the deceased

<sup>n</sup> Chetub. fol. 8. 2.

<sup>o</sup> Beracoth, fol. 17. 2.

<sup>p</sup> Bava Bathra, fol. 100. 2.

<sup>q</sup> Hieros. Beracoth, fol. 5. col. 4.

<sup>r</sup> English folio edition, vol. ii. p. 582.

party is carried out of the court gate.' R. Joshua saith, 'From the time that the cover of the coffin is shut down.' When Rabban Gamaliel died, and the corpse was carried out of the court gate, saith R. Eleazar to his disciples, 'Take down the beds.' But when the coffin was closed, R. Joshua said, 'Take down the beds.' On the evening of the sabbath they set up their beds; at the going out of the sabbath they take them down."

What is to be understood by taking down their beds we may conjecture by what follows. "Whence<sup>s</sup> came the custom of taking down the beds? R. Crispa in the name of R. Jochanan saith, From what is written, וַיֵּשְׁבוּ אִתּוֹ לָאָרֶץ *And they sat with him near the ground* [Job ii. 13]. It is not said, *upon* the ground, but לָאָרֶץ *near* the ground; that is, not far off from the earth. Hence is it that they sat upon *beds taken lower* [*lectos depressos*]."

But Rabbenut Asher saith thus; "Rabh saith, אֵין מְנַחֵם רְשָׁאִין לֵישֵׁב אֵלָּא בִּקְרָקָה *Those that comfort ought to sit nowhere but upon the floor.*"

II. The mourner himself sits chief. A custom taken from these words, Job xxix. 25, "I chose out their way and sat chief.... like him who comforts the mourners." Ibid.

III. It was not lawful for the comforters to speak a word till the mourner himself break silence first. The pattern taken from Job's friends, Job ii.

IV. אֲבָל כִּיוֵן שְׁנִיעֲנַע רֹאשׁוֹ אֵין מְנַחֵם רְשָׁאִין לֵישֵׁב אֵצְלוֹ. "R. Jochanan saith, *If the mourner nod his head, the comforters are to sit by him no longer.*" The Gloss is, "If, by nodding his head, he signify to them that he hath comforted himself." Hence that frequently said of some, לֹא קִיבְלוּ תְנַחֲמוּם *They would not receive comfort*; that is, they gave signs by nodding their head that they had sufficiently comforted themselves.

These and many other things about this matter do occur in *Moed Katon*; and Rabbenut Asher, and פְּסָקֵי הָרֹאשׁ, upon this treatise: as also in *Massecheth Semacoth*; where, by the way, take notice, that that treatise, which hath for its subject the mourners for the dead, is called מְסַכֵּת שְׂמֵחֹת *A treatise*

<sup>s</sup> Ibid. fol. 6. 1.

<sup>t</sup> In *Moed Katon*, cap. 4.

of gladness. So the sepulchres of the dead are often called *בתי חיים*, *The houses of the living*.

Let us take a little taste of the way of consolation they used: "The<sup>u</sup> Rabbins deliver. When the sons of R. Ishmael died, four of the elders went in to him to comfort him; viz. R. Tarphon, and R. Jose the Galilean, and R. Eliezer Ben Azariah, and R. Akibah. R. Tarphon saith unto them, 'Ye must know that this is a very wise man, well skilled in exposition. Let not any of you interrupt the words of his fellow.' Saith R. Akibah, 'I am the last.' R. Ishmael began and said" [the mourner here breaks silence], "'His iniquities are multiplied, his griefs have bound him, and he hath wearied his masters.' Thus he said once and again. Then answered R. Tarphon and said, 'It is said, And your brethren of the house of Israel shall bewail the burning, Levit. x. 6. May we not argue from the less to the greater? If Nadab and Abihu, who never performed but one command, as it is written, And the sons of Aaron brought blood to him; then much more may the sons of R. Ishmael be bewailed.' R. Jose the Galilean answered, saying, 'All Israel shall mourn for him and bury him,' 1 Kings xiv. 13. And must we not argue from the greater to the less? If they wept so for Abijah the son of Jeroboam, who did but one good thing, as it is said, Because in him there is found some good thing; how much more for the sons of R. Ishmael!" Of the same nature are the words of R. Eliezer and R. Akibah: but this is enough, either to raise laughter, or make a man angry. In the same page we have several forms of speech used by the women, that either were the mourners or the comforters. As,

*שיול אצטלא דמלתא לבר חורין דשלימו זורדיא*, *The grave is as the robe of circumcision to an ingenuous man, whose provisions are spent.*

*מותרא כי מותרא ומרעין חיבוליא*, *The death of this man is as the death of all, and diseases are like putting money to usury.*

*רהיט ונפיל אמעברא ויופתא יזף*, *He ran, and he fell in his passage, and hath borrowed a loan.* With other passages very difficult to be understood.



The first three days of weeping were severer than the other: because "on the first day it was not lawful for the mourner to wear his phylacteries, to eat of holy things, nor indeed to eat any thing of his own. All the three days he might do no servile work, no, not privately: and if any one saluted him, he was not to salute him again."

"The first seven days let all the beds in the house be laid low. Let not the man use his wife. Let him not put on his sandals. Let him do no servile work publicly. Let him not salute any man. Let him not wash himself in warm water, nor his whole body in cold. Let him not anoint himself. Let him not read in the Law, the Misna, or the Talmud. Let him cover his head."

"All the thirty days let him not be shaved. Let him not wear any clothing that is white, or whitened, or new. Neither let him sew up those rents which he made in his garments for the deceased party<sup>x</sup>," &c.

Ver. 25<sup>y</sup>: 'Eγώ εἰμι ἡ ἀνάστασις. *I am the resurrection.*] Be it so, O Jew (if you will, or it can be), that the little bone *luz*, [לֹז<sup>z</sup>] in the backbone, is the seed and principle of your resurrection: as to us, our blessed Jesus, who hath raised himself from the dead, is the spring and principle of ours.

"Hadrian<sup>a</sup> (whose bones may they be ground, and his name blotted out!) asked R. Joshua Ben Hananiah, 'How doth a man revive again in the world to come?' He answered and said, 'From *luz* in the backbone.' Saith he to him, 'Demonstrate this to me.' Then he took *luz*, a little bone out of the backbone, and put it in water, and it was not steeped: he put it into the fire, and it was not burnt: he brought it to the mill, and that could not grind it: he laid it on the anvil, and knocked it with a hammer, but the anvil was cleft, and the hammer broken," &c. Why do ye not maul [*malleatis*] the Sadducees with this argument?

Ver. 31: 'Ἠκολούθησαν αὐτῇ. *Followed her.*] "It<sup>b</sup> is a tradition. Let no man follow a woman upon the way, no, not his own wife." If this grain of salt may be allowed in the

<sup>x</sup> Rambam in Moed Katon, cap. ult.

<sup>y</sup> *English folio edition*, vol. ii. p. 683.

<sup>z</sup> [See more in Buxtorf Lex. T. & R. sub. v. col. 1129.]

<sup>a</sup> Midr. Coheleth, fol. 114. 3.

<sup>b</sup> Erubhin, fol. 18. 2.



explication of this passage, then, either all that followed Mary were women: or if men, they followed her at a very great distance: or else they had a peculiar dispensation at such solemn times as these, which they had not in common conversation. But the observation indeed is hardly worth a grain of salt.

Ver. 39: Τετραπταῖος γάρ ἐστι· *For he hath been dead four days.*] The three days of *weeping* were now past, and the four days of *lamentation* begun: so that all hope and expectation of his coming to himself was wholly gone.

וַיֵּין חוֹשְׁשִׁין מִשּׁוֹם בְּרִי "פוקדין על מתים ג' ימים" *They go to the sepulchres, and visit the dead for three days. ואין חוששין משום ברי Neither are they solicitous lest they should incur the reproach of the Amorites.*" The story is, They visited a certain person, and he revived again, and lived five-and-twenty years, and then died. They tell of another that lived again, and begot children, and then died.

"It<sup>d</sup> is a tradition of Ben Kaphra's: The very height of mourning is not till the third day. For three days the spirit wanders about the sepulchre, expecting if it may return into the body. But when it sees that the form or aspect of the face is changed, then it hovers no more, but leaves the body to itself."

"They<sup>e</sup> do not certify of the dead" [that this is the very man, and not another] 'but within the three days after his decease:' for after three days his countenance is changed."

Ver. 44: Κερίπαις, &c. *With graveclothes, &c.*] The evangelist seems so particular in mentioning the *graveclothes*, wherewith Lazarus was bound hand and foot, and also the *napkin* that had covered his face, on purpose to hint us a second miracle in this great miracle. The dead man came forth, though bound hand and foot with his graveclothes, and blinded with the napkin.

Ver. 48: Καὶ ἐλεύσονται οἱ Ῥωμαῖοι· *And the Romans shall come.*] I could easily believe that the fathers of the Sanhedrim had either a knowledge or at least some suspicion that Jesus was the true Messiah.

I. This seems plainly intimated by the words of the vine-

<sup>c</sup> Massecheth Semacoth, cap. 8.

<sup>e</sup> Jevamoth, fol. 120. 1. Maimon.

<sup>d</sup> Beresh. Rabba, fol. 114. 3.

in Gerushin, cap. 13.

dressers in the parable, Mark xii. 7: "This is the heir; come, let us kill him." They knew well enough he was the heir: and it was come to this in the struggle betwixt them, Either he will inherit with his doctrine, or we will with ours: come therefore, let us kill him, and the inheritance shall be ours.

II. They<sup>f</sup> could not but know that *Daniel's weeks* were now fully accomplished, and that the time of the Messiah's appearing was now come. This that conflux of Jews from all nations into Jerusalem, Acts ii, doth testify, being ledg by Daniel's prophecy, and the agreeableness of the time, to fix their residence there, in expectation of the Messiah now ready to be revealed. Compare also Luke xix. 2.

III. When therefore they saw Jesus working miracles so very stupendous, and so worthy the character of the Messiah, and that in the very time wherein the manifestation of the Messiah had been foretold, they could not but have a strong suspicion that this was He. But then it is a wonderful thing that they should endeavour his death and destruction. What! destroy the Messiah, the expectation and desire of that nation!

Tantum religio potuit suadere malorum.

Such mischiefs could religious zeal persuade.

But it was a most irreligious religion, made up of traditions and human inventions; a strange kind of bewitchery rather than religion; that they should choose rather that the Messiah should be cut off than that religion be changed. They had been taught, or rather seduced by their traditions to believe, 1. That the kingdom of the Messiah should be administered in all imaginable pomp and worldly glory. 2. That their Judaism, or the religion properly so called, should be wonderfully promoted by him, confirmed, and made very glorious. 3. The whole nation should be redeemed from the heathen yoke. But when he, who by the force of his miracles asserted himself so far to be the Messiah, that they could not but inwardly acknowledge it, appeared notwithstanding so poor and contemptible, that nothing could be less expected or hoped for of such a one than a deliverance from their present mean and slavish state; and so distant seemed he from it, that he ad-

<sup>f</sup> *English folio edition*, vol. ii. p. 584.    <sup>g</sup> *Leusden's edit.*, vol. ii. p. 650.

vised to pay tribute to Cæsar, taught things contrary to what the scribes and Pharisees had principled them in, shook and seemed to abrogate the religion itself, and they had no prospect at all of better things from him; let Jesus perish, though he were the true Messiah, for any thing that they cared, rather than Judaism and their religion should be abolished.

*Obj.* But it is said, that what they did was through ignorance, Luke xxiii. 34; Acts iii. 17; xiii. 17; 1 Cor. ii. 8.

*Ans.* True indeed, through ignorance of the person: for they did not know and believe the Messiah to be God as well as man; they apprehended him mere man. Though they suspected that Jesus might be the Messiah, yet did they not suspect that this Jesus was the true God.

Let it then be taken for granted, that the fathers of the Sanhedrim, under some strong conviction that this was the true Messiah, might express themselves in this manner, "All men will believe on him, and the Romans will come," &c. and so what Caiaphas said, "It is expedient that one man should die," &c. But where does the consequence lie in all this? "All men will believe on him;" *ergo*, "the Romans will come," &c.

I. It is not altogether wide of the mark, what is commonly returned upon this question: The Romans will come against our nation, taking us for rebels to the emperor, in that, without his consent, our people have entertained this Jesus for the King Messiah.

II. Nor is it impertinent to this purpose what was the ancient observation of the Jews from that of the prophet Isaiah, chap. x. 34, xi. 1: "Lebanon shall fall by a mighty one—and there shall come forth a rod out of the stem of Jesse," viz. That the coming of the Messiah, and the destruction of the Temple, should be upon the heels one of another.

The story<sup>h</sup> is of an Arabian telling a certain Jew, while he was at plough, that the Temple was destroyed, and the Messiah was born; which I have already told at large upon Matt. ii. 1. But the conclusion of it is, "R. Bon saith; 'What need we learn from an Arabian? is it not plainly enough written, Lebanon shall fall by a mighty one? And

<sup>h</sup> Hieros. Beracoth, fol. 5. 1.



what follows immediately? There shall come forth a rod out of the stem of Jesse.’”

If, therefore, the Sanhedrim suspected Jesus to be the Messiah, they might, by the same reason, from thence also gather that the destruction of the city and nation was not far off; especially when they see the people falling off from Judaism to the religion of Jesus.

III. The fathers of the Sanhedrim judge that the nation would contract hereby an unspeakable deal of guilt, such as would subject them to all those curses mentioned Deut. xxviii; particularly that their turning off from Judaism would issue in the final overthrow of the whole nation; and if their religion should be deserted, neither the city nor the commonwealth could possibly survive it long. So rooted was the love and value they had for their wretched traditions.

Let us therefore frame their words into this paraphrase: “It does seem that this man can be no other than the true Messiah; the strange wonders he doth, speak no less. What must we do in this case? On the one hand, it were a base and unworthy part of us to kill the Messiah: but then, on the other hand, it is infinitely hazardous for us to admit him: for all men will believe on him; and then our religion is at an end; and when that is once gone, what can we look for less than that our whole nation should perish under the arms and fury of the Romans?”

“‘I beg your pardon for that’ [ $\phi\epsilon\delta$ ], saith Caiaphas; ‘you know nothing, neither consider; for, be he the Messiah or be he not, it is expedient, nay, it is necessary, he should die rather than the whole nation should perish,’ &c.

Ver. 51: Προεφίρευσεν *He prophesied.*] Is Caiaphas among the prophets? There had not been a prophet among the chief priests, the priests, the people, for these four hundred years and more; and does Caiaphas now begin to prophesy? It is a very foreign fetch that some would make, when they would ascribe this gift to the office he then bore, as if by being made high priest he became a prophet. The opinion is not worth confuting. The evangelist himself renders the reason when he tells us ἀρχιερεὺς ὡς ἐνιαντοῦ ἐκείρου, *being high priest that*



*same year.* Which words direct the reader's eye rather to the year than to the *high priest*.

I. That was the year of pouring out the Spirit of prophecy and revelations beyond whatever the world had yet seen, or would<sup>k</sup> see again. And why may not some drops of this great effusion light upon a wicked man, as sometimes the children's crumbs fall from the table to the dog under it; that a witness might be given to the great work of redemption from the mouth of our Redeemer's greatest enemy. There lies the emphasis of the words ἐνιαυτοῦ ἐκεῖνου, *that same year*; for Caiaphas had been high priest some years before, and did continue so for some years after.

II. To say the truth, by all just calculation, the office of the high priest ceased this very year; and the high priest prophesies while his office expires.

What difference was there, as to the execution of the priestly office, between the high priest and the rest of the priesthood? None certainly, only in these two things: 1. Asking counsel by Urim and Thummim. 2. In performing the service upon the day of Expiation. As to the former, that had been useless many ages before, because the spirit of prophecy had so perfectly departed from them. So that there remained now no other distinction, only that on the day of Expiation the high priest was to perform the service which an ordinary priest was not warranted to do. The principal ceremony of that day was, that he should enter into the Holy of Holies with blood. When, therefore, our great High Priest should enter, with his own blood, into the Holiest of all, what could there be left for this high priest to do? When, at the death of our great High Priest, the veil that hung between the Holy and the Holy of Holies was rent in twain from the top to the bottom [Matt. xxvii. 51], there was clear demonstration that all those rites and services were abolished; and that the office of the high priest, which was distinguished from the other priests only by those usages, was now determined and brought to its full period. The pontificate therefore drawing its last breath prophesies concerning the redemption of mankind by the great High

<sup>k</sup> *Leusden's edition*, vol. ii. p. 651.

Priest and Bishop of souls, "that he should die for the people," &c.

That of the apostle, Acts xxiii. 5, "I wist not that he was the high priest," may perhaps have some such meaning as this in it, "I knew not that there was any high priest at all;" because the office had become needless for some time. For grant indeed that St. Paul did not know the face of Ananias, nor that Ananias was the high priest, yet he must needs know him to have been a magistrate, because he had his seat amongst the fathers of the Sanhedrim. Now those words which he quoted out of the law, "Thou shalt not speak evil of the ruler of thy people," forbade all indecent speeches towards any magistrate, as well as the high priest. The apostle, therefore, knowing Ananias well enough, both who he was, and that he sat there under a falsely assumed title of the high priest, does on purpose call him 'whited wall,' because he only bore the colour of the high priesthood, when as the thing and office itself was now abolished.

Caiaphas, in this passage before us, speaketh partly as Caiaphas and partly as a prophet. As Caiaphas, he does, by an impious and precipitate boldness, contrive and promote the death of Christ: and what he uttered as a prophet, the evangelist tells us, he did it not of himself; he spoke what himself understood not the depth of.

The greatest work of the Messiah, according to the expectation of the Jews, was *השבת הגלויות* or *אסיפת הגלויות* *the reduction or gathering together the captivities*. The high priest despairs that ever Jesus, should he live, could do this. For all that he either did or<sup>1</sup> taught seemed to have a contrary tendency, viz. to seduce the people from their religion, rather than recover them from their servile state of bondage. So that he apprehended this one only remedy left, that care might be taken, so as by the death of this man the hazard of that nation's ruin might blow over: "If he be the Messiah (which I almost think even Caiaphas himself did not much question), since he can have no hope of redeeming the nation, let him die for it himself, that it perish not upon his account."

<sup>1</sup> *English folio edition*, vol. ii. p. 586.

Thus miserably are the great masters of wisdom deceived in almost all their surmises; they expect the gathering together of the children of God in one by the life of the Messiah, which was to be accomplished by his death. They believe their traditional religion was the establishment of that nation; whereas it became its overthrow. They think to secure themselves by the death of Christ, when by that very death of his their expected security was chiefly shaken. O blind and stupid madness!

Ver. 55: *ἵνα ἀγνίσωσιν ἑαυτοὺς* *To purify themselves.*] “R. Isaac<sup>m</sup> saith, *הייב אדם לטהר את עצמו ברגל* *Every man is bound to purify himself for the feast.*” Now there were several measures of time for purifying. He that was unclean by the touch of a dead body required a whole week’s time, that he might be sprinkled with the water of purification mixed with the ashes of the red heifer, burnt the third and the seventh days: which ceremony we may see and laugh at in *Parah*, cap. 3.

Other purifyings were speedilier performed: amongst others, shaving themselves and washing their garments were accounted necessary, and within the laws of purifying. “These<sup>n</sup> shave themselves within the feast: he who cometh from a heathen country, or from captivity, or from prison. Also he who hath been excommunicated, but now absolved by the wise men. These same also wash their garments, within the feast.”

It is supposed that these were detained by some necessity of affairs, that they could not wash and be shaved before the feast; for these things were of right to be performed before, lest any should, by any means, approach polluted unto the celebration of this feast; but if, by some necessity, they were hindered from doing it before, then it was done *בחרורו של מועד* *on a common day of the feast*, viz. after the first day of the feast.

## CHAP. XII.

Ver. 2<sup>o</sup>: *Ἐποίησαν οὖν αὐτῷ δεῖπνον* *They made him a supper.*] If we count the days back from the Passover, and

<sup>m</sup> Rosh hashanah, fol. 16, 2.

<sup>n</sup> Moed Katon, fol. 13, 1.

<sup>o</sup> *Leusden's edition*, vol. ii. p. 652.

take notice that Christ suffered the next day after the eating of the Passover, which is our Friday ; it will appear that this supper was on the evening of the sabbath, that is, the sabbath now going out.

Let us measure the time in this scheme :

*Nisan 9. The sabbath.*—Six days before the Passover Jesus sups with Lazarus at the going out of the sabbath, when, according to the custom of that country, their suppers were *more liberal* [*lautiores*]<sup>p</sup>.

*10. Sunday.*—Five days before the Passover Jesus goes to Jerusalem, sitting on an ass ; and on the evening returns to Bethany, Mark xi. 11. On this day the lamb was taken and kept till the Passover, Exodus xii ; on which day this Lamb of God presented himself, which was the antitype of that rite.

*11. Monday.*<sup>q</sup>—Four days before the Passover he goes to Jerusalem again ; curseth the unfruitful fig tree, Matt. xxi. 18 ; Mark xi. 12 : in the evening he returns again to Bethany, Mark xi. 19.

*12. Tuesday.*—Three days before the Passover he goes again to Jerusalem. His disciples observe how the fig tree was withered, Mark xi. 20. In the evening, going back to Bethany, and sitting on the mount of Olives, he foretelleth the destruction of the Temple and city, Matt. xxiv, and discourses those things which are contained in Matt. xxv.

This night he sups with ‘Simon the leper,’ Matt. xxvi. 1, &c. ; John xiii.

*13. Wednesday.*—This day he passeth away in Bethany. At the coming in of this night the whole nation apply themselves to put away all leaven<sup>r</sup>.

*14. Thursday.*—He sends two of his disciples to get ready the Passover. He himself enters Jerusalem in the afternoon ; in the evening eats the Passover, institutes the eucharist ; is taken, and almost all the night had before [*sistitur*] the courts of judicature.

*15. Friday.*—Afternoon, he is crucified.

*16. Saturday.*—He keeps the sabbath in the grave.

*17. The Lord’s day.*—He riseth again.

Ver. 3 : ‘*H oûv Mapía. Then Mary, &c.*’ In that contest,

<sup>p</sup> See Maimon. Schabb. cap. 29.      <sup>q</sup> *English folio edit.*, vol. ii. p. 587.

<sup>r</sup> Pesachin, cap. 1.



whether Mary the sister of Lazarus was the same with Mary Magdalene, this passage will help a little towards the affirmative, that there was a town called Magdala very near Jerusalem.

ספרא דמגדלא<sup>s</sup> “*A clerk or scribe at Magdala set his candles in order every evening of the sabbath, went up to Jerusalem, prayed there, returned and lighted up his candles when the sabbath was now coming in.*”

It seems plain by this, that Magdala and Jerusalem were not very far distant from one another, when all this was done so quickly, and in so short a space of time. Only we may learn this from the Gloss, that that Magdala מגדל היא was *Magdala Zebaim*: concerning which that sad and direful passage is related, that “it was destroyed for its adulteries.”

“Theret<sup>t</sup> were three cities whose customs were carried to Jerusalem:” Gloss: “In wagons, because of their great weight. The names of these three cities were Cabul, Sichin, and Magdala. Why was כבול *Cabul* destroyed? Because of their discords. Why was שיהין *Sichin* destroyed? Because of the magic arts they used. And why was Magdala destroyed? מפני זנות *Because of their whoredoms.*” The *Hierosol.* say it was מגדל צבעייתא *Magdala Zabaia*. To this place it was that R. Jonathan once betook himself for some cure to his baldness<sup>u</sup>.

Now therefore what should hinder but that Mary the sister of Lazarus of Bethany might be called Magdalene, both for the nearness of the town, where perhaps she was married, and also for the lascivious manners of the townsfolks, with which spot it is commonly believed Mary Magdalene had been tainted?

Ἐλειψε τοὺς πόδας τοῦ Ἰησοῦ *Anointed the feet of Jesus.*] In this passage there were two things very unusual:

I. It was indeed a very common thing to anoint the feet with oil; but to do it with aromatical ointment, this was more rarely done. And it is charged by the Gemarists as a great crime, that the Jerusalem women of old anointed their

<sup>s</sup> Echah Rabbathi, fol. 75. 2.

<sup>t</sup> Idem, fol. 71. 4. Taanith Hieros. fol. 69. 1. <sup>u</sup> Midr. Coheleth, fol. 84. 2.

shoes with perfumed ointment<sup>x</sup>, to entice the young men to wantonness.

בְּרַגְלֵיהֶם יַעֲפֹכְסוּהָ “*Make a tinkling with their feet*, Isa. iii. 16. R. Isaac saith, that by this is intimated that they put myrrh and balsam in their shoes; and when they met the young men of Israel, they kicked with their feet, and so stirred up in them evil and loose affections.”

II. It was accounted an immodest thing for women to dishevel and unloose their hair publicly<sup>z</sup>: כֹּהֵן סוֹתֵר אֶת שְׂעֵרָה<sup>a</sup> *The priest unlooseth the hairs* of the woman suspected of adultery, when she was to be tried by the bitter water, which was done for greater disgrace.

“Kamitha<sup>b</sup> had seven sons, who all performed the office of high priests: they ask of her how she came to this honour? She answered, ‘The rafters of my house never saw the hairs of my head’”

Καὶ ἐξέμαξε τὰς θριξὶν αὐτῆς. *And wiped them with her hair.*] Did she not wash his feet before she anointed them? I do not ask whether she did not wash them with her *tears*, as before, Luke vii: for as to that, the evangelist is silent; but did she not wash his feet *at all*? I ask this, because the custom of the country seems to persuade she should do so.

“The<sup>c</sup> maid brought him קוֹמְקָמָא שֶׁל חֲמִין *a little vessel of warm water*, with which he washed his hands and his feet: then she brought a golden vessel of oil, in which he dipped his hands and his feet.” There was first washing, then anointing.

Either therefore this word ἐξέμαξε (*she wiped*) must relate to some previous washing of his feet: or if it ought to refer to the ointment, it scarcely would suppose wiping off the ointment now laid on; but rather, that with the hairs of her head she rubbed and chafed it. Which brings to mind that passage, “If<sup>d</sup> a woman in labour should have need of oil [on the sabbath day], let her neighbour bring it her in the hollow of her hand; but if that should not be sufficient, מְבִיאָה בְּשֵׁעֶרָה

<sup>x</sup> Leusden's edition, vol. ii. p. 653.

<sup>y</sup> Schabb. fol. 62. 2.

<sup>z</sup> English folio edition, vol. ii. p. 588.

<sup>a</sup> Sotah, fol. 5. 1.

<sup>b</sup> Vajicra Rabba, fol. 188. 2.

<sup>c</sup> Menacoth, fol. 85. 2.

<sup>d</sup> Schabb. fol. 128. 2.

let her bring it in the hairs of her head." The Gloss is, "Let her dip her own hair in oil, and when she comes to the woman in travail, let her rub it upon her, and by that action she doth not break the sabbath."

Ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. *And the house was filled with the odour of the ointment.*] "A<sup>e</sup> good name is better than precious ointment. שמן טוב מהלך מריטון לטרקלין *Good ointment [by its smell] passeth out of the bed into the dining room*; but a good name, from one end of the world unto the other."

Ver. 6: Γλωσσόκομον. *The bag.*] We meet with this word in the Greek interpreters, 2 Chron. xxiv; and it is set there for a *chest* or *corban box*, ver. 8: Γενηθήτω γλωσσόκομον, *let a purse or bag be made*. The Hebrew is, יַעֲשׂוּ אֲרֹן, *they shall make a chest*. So ver. 10, 11, &c. Amongst the Talmudists we meet with גלוסקמא *gloskema* [that is the word the Syriac useth in this place], and דלוסקמא *dloskema*. For as the Aruch, גלוסקמא *gloskema* is the same with דלוסקמא *dloskema*, and is a Greek word. It is used commonly for a *coffin*<sup>f</sup>.

Hesych. Γλωσσόκομον. θήκη, σωρὸς ξυλίνη τῶν λειψάνων. Others; "Γλωσσόκομον, or rather, as Phrynichus writes it, γλωττοκομείον, a case of wood to keep relics in; a coffin, a chest, a box, a purse, or rather a coffer (*note that*) in which they used to lay up their money. It is used, John xii, to signify a *purse*." And why may it not be read there also for a *chest* or *coffer*? for Judas is not said βαστάζειν γλωσσόκομον, *to carry the bag*; but that εἶχε γλωσσόκομον, καὶ ἐβάστασε τὰ βαλλόμενα, *he had the bag, and bare what was put therein*. So that nothing hinders but that γλωσσόκομον, even in this place, may signify a *chest* or *coffer of money*, fixed at home; the keys of which were in Judas's keeping, and he carried the τὰ βαλλόμενα, *the gifts that were to be put into it*.

Ver. 7: Εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό. *Against the day of my burying hath she kept this.*] Baronius proves from this place that this Mary was Mary Magdalene, because she is named amongst those that anointed Christ for his interment; and Christ saith in this place, that she re-

<sup>e</sup> Midr. Coheleth, fol. 99. 4.

<sup>f</sup> Moed Katon, fol. 24. 1. Massecheth Semacoth, cap. 3, &c.

served some of this ointment for this use: which I have had occasion to mention elsewhere. If this exposition do not take, then add this clause, "Let her alone:" for this may be an argument and sign that she hath not done this vainly, luxuriously, or spent so costly an ointment upon me upon any delicacy; because she hath reserved it for this<sup>s</sup> time, wherein I am so near my grave and funeral, and poured it not on me before.

Ver. 12: "Ὅχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν." *Much people that were come to the feast.*] It is not greatly to our present purpose to enlarge in counting the multitude that flocked to the Passover. However, let the reader take this story in his way, and judge of it as he thinks fit:

"King<sup>h</sup> Agrippa, desirous to know how great a multitude was at Jerusalem at the Passover, commanded the priests, saying, 'Lay me aside one kidney of every lamb.' They laid him aside six hundred thousand pair of kidneys: double the number to those that went out of Egypt. Now there was not any paschal lamb but was divided among more than ten persons. R. Chaija saith, 'Forty, nay fifty<sup>i</sup> persons.' One time they went into the Mountain of the Temple, and it could not contain them. But there was a certain old man amongst them whom they trod under their feet. Wherefore they called that Passover the Crowded Passover."

Although this be an account (according to the loose Rabbinical way of talking) that exceeds all belief or modesty, yet might the reader, without a monitor, take notice of something in it not unworthy observation. It is true, indeed, that the multitude of those that celebrated the Passover at every feast could hardly be numbered, it was so great; yet had Jerusalem hardly ever seen such a conflux of people as was at this very feast which we are now upon, they being gathered thither from all nations of the world, Acts ii: for that they were at the Passover as well as at Pentecost, there are hardly any, I believe, but will suppose.

Ver. 13: "Ἐλάβον τὰ βῆλα τῶν φοινίκων" *Took branches of palm trees.*] We have made our notes upon this part of the story in Matt. xxi: but because here is mention of *branches*

<sup>s</sup> *English folio edition*, vol. ii. p. 589.    <sup>h</sup> Echah Rabbathi, fol. 59. 1, 2.

<sup>i</sup> *Leusden's edition*, vol. ii. p. 654.



of palm trees, let us add only in this place, what is discoursed by the Rabbins concerning the ‘ivy of the palm trees,’ much used in the Passover. “I<sup>k</sup> have heard from him יוצאין בפסח בערקבלין *that they perform their service by Arkablin.* But what is *Arkablin*? Resh Lachish saith, אצורתא הרווייתא *A twig twined about.*” Gloss: “A thick sprig that grows up about the palm tree, folds about it, and runs upon it.” I could not tell better how to render this than by the ‘ivy of the palm tree.’ They used, as it should seem, the leaves of that frequently amongst, or instead of, the bitter herbs which they were to eat with the paschal lamb. So far they had to do with the palm tree in all other Passovers, viz. to crop the ivy off of them: but here they use the palm branches themselves, as in the feast of Tabernacles. A matter not to be passed over without wonder, and cannot but bring to mind Zech. xiv. 16, and John vii. 8.

Ver. 19: ‘Ο κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν *The world is gone after him.*] The Talmudists would say, כולא עלמא אזיל, בתריה *All the world is gone after him.*

Ver. 20: “Ἦσαν δὲ τινες Ἕλληνες” *There were certain Greeks.*] That these *Greeks* were *Gentiles*, as the Vulgar renders it, I do not question; and perhaps they were *Syro-Grecians*; and those either of Decapolis, or Gadara, or Hippo: the reason of this conjecture is, partly, that they apply themselves to Philip of Bethsaida, as known to them, because of his neighbourhood; partly, which is more probable, that those *Greeks* that bordered upon Galilee and the places where Christ wrought his miracles, might seem more prone both to embrace the Jewish religion, and also to see Jesus, than those that lived further off.

However, be they other *Gentiles*, and not *Greeks*; or be they *Greeks* come from more remote countries, what had the one or the other to do with the feast, or the religion of the Jews? As to this, let the Jewish writers inform us.

I. “If<sup>l</sup> a heathen send a burnt offering out of his own country, and withal send drink offerings, the drink offerings are offered: but if he send no drink offerings, drink offerings are offered<sup>m</sup> at the charge of the congregation.” Observe

<sup>k</sup> Erubhin, fol. 26. 2.

<sup>l</sup> Menacoth, fol. 51. 73. 2.

<sup>m</sup> *English folio edition*, vol. ii. p. 590.

that. We have the same elsewhere<sup>n</sup>. And it is every where added, that this is one of the seven things that were ordained by the great council; and that the sacrifice of a Gentile is only a whole burnt offering, שלמי גוי עולות *The thank offerings of a Gentile are whole burnt offerings*. And the reason is given, גוי לבו לשמים *The mind of that Gentile is towards heaven*. Gloss: "He had rather that his sacrifice should be wholly consumed by fire to God, than [as his thank offerings] be eaten by men<sup>o</sup>."

That of Josephus is observable; "Eleazar<sup>p</sup>, the son of Ananias, the high priest, a bold young man, persuaded those that ministered in holy things, μηδεὸς ἀλλοφύλου δῶρον ἢ θυσίαν προσδέχεσθαι, *that they should accept of no sacrifice at the hands of a stranger*. Τοῦτο δὲ ἦν τοῦ πρὸς Ῥωμαίους πολέμου καταβολή *This was the foundation of the war with the Romans*." For they refused a sacrifice for Cæsar.

The<sup>a</sup> elders, that they might take off Eleazar and his followers from this resolution of theirs, making a speech to them, among other things, say this, "That their forefathers had greatly beautified and adorned the Temple, ἐκ τῶν ἀναθημάτων τῶν ἀλλοφύλων, *from things devoted by the Gentiles*: αἰεὶ προσδεχομένους τὰς ἀπὸ τῶν ἔξωθεν ἐθνῶν δωρεάς, *always receiving the gifts from foreign nations*, not having ever made any difference in the sacrifices of any whomsoever; for that would be irreligious," &c. When they had spoken this and many more things to this purpose, "they produced several priests skilled in the ancient customs of their forefathers, who shewed ὅπως πάντες οἱ πρόγονοι τὰς ἀπὸ τῶν ἀλλογενῶν θυσίας ἀπεδέχοντο, *that all their ancestors received offerings from the Gentiles*."

II. Nor did the *Gentiles* only send their gifts and sacrifices, but came themselves personally sometimes to the Temple, and there worshipped. Hence the outward court of the Temple was called the *Court of the Gentiles*, and חול the *Common Court*; to which that in the Book of the Revelation alludes, chap. xi. 2, "But the court which is without the Temple

<sup>n</sup> Fol. 166. 2. Vajiera Rabba, fol. 166. 2.

<sup>o</sup> See also Menacoth, fol. 72. 2. Temurah, fol. 103. 1, &c.

<sup>p</sup> De Bell. lib. ii. cap. 30. [Huds. p. 1091.] [ii. 17. 2.]

<sup>a</sup> Ibid. cap. 31. [ii. 17. 3, 4.]

leave out, and measure it not; for it is given unto the *Gentiles*." And of those there shall innumerable numbers come<sup>r</sup> and worship. "And the holy city shall they tread forty and two months." It is not καταπαήσουσιν, *they shall tread it under foot* as enemies and spoilers, but παήσουσι, *they shall tread it* as worshippers. So Isa. i. 12.

הבית<sup>s</sup> להר<sup>s</sup> יכנסין ומאמ ושמא מות *The Syrians, and those that are unclean by the touch of a dead body, entered into the Mountain of the Temple.*

"Rabban<sup>t</sup> Gamaliel, walking in the *Court of the Gentiles*, saw a heathen woman, and blessed concerning her."

"They<sup>u</sup> would provoke the Roman arms, espouse a war with them, introduce a new worship, and persuade an impiety with the hazard of the city, εἰ παρὰ μόνοις Ἰουδαίοις οὔτε θύσει τις ἀλλότριος, οὔτε προσκυνήσει, *if no stranger, but the Jews only, may be allowed to sacrifice or worship.*"

Hence that suspicion about Trophimus being brought by Paul into the Temple [Acts xxi. 29], is not to be supposed to have been with reference to this court, but to the Court of the Women, in which Paul was purifying himself.

There is a story<sup>x</sup> of a certain *Gentile* that ate the Passover at Jerusalem; but when they found him out to be a heathen, they slew him; for the Passover ought not to be eaten by any one that is uncircumcised. But there was no such danger that an uncircumcised person could run by coming into the *Court of the Gentiles*, and worshipping there.

Ver. 24: Ἐὰν μὴ ὁ κόκκος τοῦ σίτου, &c. *Except a corn of wheat.*] How doth this answer of our Saviour's agree with the matter propounded? Thus: "Is it so indeed? do the *Gentiles* desire to see me? The time draws on wherein I must be glorified in the conversion of the *Gentiles*; but as a corn of wheat doth not bring forth fruit, except it be first thrown into the ground and there die; but if it die it will bring forth much fruit; so I must die first and be thrown into the earth: and then a mighty harvest of the *Gentile* world will grow up, and be the product of that death of mine."

<sup>r</sup> Leusden's edition, vol. ii. p. 655.

<sup>s</sup> Bemidb. Rab. fol. 224.

<sup>t</sup> Hieros. Avodah Zarah, fol. 40. 1.

<sup>u</sup> Joseph. ubi supr. [ii. 17. 3.]

<sup>x</sup> Pesachin, fol. 3. 2.



Isaiah xxvi. 19: “Thy dead men shall live, נִבְלָתִי יִקְוֶמֶן *together with my dead body shall they arise:*” so our translation, with which also the French agrees, *Ressusciteront avec mon corps; They shall rise with my body.* But it is properly, *Corpus meum resurgent; They shall arise my body:* so the Interlineary version. “The *Gentiles* being dead in their sins shall, with my dead body, when it rises again, rise again also from their death: nay, they shall rise again my body, that is, as part of myself, and my body mystical.”

Ver. 28v: Καὶ ἐδόξασα, καὶ πάλιν δοξάσω *I have both glorified it, and will glorify it again.*] This petition of our Saviour’s, “Father, glorify thy name,” was of no light consequence, when it had such an answer from heaven by an audible voice: and what it did indeed mean we must guess by the context. Christ, upon the *Greeks’* desire to see him, takes that occasion to discourse about his death, and to exhort his followers, that from his example they would not love their life, but by losing it preserve it to life eternal. Now by how much the deeper he proceeds in the discourse and thoughts of his approaching death, by so much the more is his mind disturbed, as himself acknowledgeth, ver. 27.

But whence comes this disturbance? It was from the apprehended rage and assault of the devil. Whether our Lord Christ, in his agony and passion, had to grapple with an angry God, I question: but I am certain he had to do with an angry devil. When he stood, and stood firmly, in the highest and most eminent point and degree of obedience, as he did in his sufferings, it doth not seem agreeable [*congruum*] that he should then be groaning under the pressures of divine wrath; but it is most agreeable he should under the rage and fury of the devil. For,

I. The fight was now to begin between the serpent and the seed of the woman, mentioned Gen. iii. 15, about the glory of God and the salvation of man. In which strife and contest we need not doubt but the devil would exert all his malice and force to the very uttermost.

II. God loosed all the reins, and suffered the devil without any kind of restraint upon him to exercise his power and



strength to the utmost of what he either could or would, because he knew his champion Christ was strong enough, not only to bear his assaults, but to overcome them.

III. He was to overcome, not by his divine power, for how easy a matter were it for an omnipotent God to conquer the most potent created being; but his victory must be obtained by his obedience, his righteousness, his holiness.

IV. Here then was the rise of that trouble and agony of Christ's soul, that he was presently to grapple with the utmost rage of the devil; the divine power in the mean time suspending its activity, and leaving him to manage the conflict with those weapons of obedience and righteousness only.

It was about this, therefore, that that petition of our Saviour and the answer from heaven was concerned: which may be gathered from what follows, ver. 31, "Now shall the prince of this world be cast out."

"Now is my soul troubled (saith he), and what shall I say? It is not convenient for me to desire to be saved from this hour; for for this very purpose did I come: that therefore which I would beg of thee, O Father, is, that thou wouldst glorify thy name, thy promise, thy decree, against the devil, lest he should boast and insult."

The answer from heaven to this prayer is, "I have already glorified my name in that victory thou formerly obtainedst over his temptations in the wilderness; and I will glorify my name again in the victory thou shalt have in this combat also."

Luke iv. 13; "When the devil had ended all the temptation, he departed from him for a season." He went away baffled then: but<sup>z</sup> now he returns more insolent, and much more to be conquered.

And thus now, the third time, by a witness and voice from heaven, was the Messiah honoured according to his kingly office; as he had been according to his priestly office when he entered upon his ministry at his baptism, Matt. iii. 17; and according to his prophetic office when he was declared to be he that was to be heard, Matt. xvii. 5, compared with Deut. xviii. 15.

Ver. 31: Ὁ ἄρχων τοῦ κόσμου τούτου *The prince of this*

<sup>z</sup> *Leusden's edition*, vol. ii. p. 656.

world.] שר העולם *The prince of this world*: a sort of phrase much used by the Jewish writers; and what they mean by it we may gather from such passages as these: "When<sup>a</sup> God was about to make Hezekiah the Messiah, אמר שר העולם saith the prince of the world to him, 'O eternal Lord, perform the desire of this just one.'" Where this Gloss is; "*The prince of this world* is the angel into whose hands the whole world is delivered."

Who this should be, the masters tell out<sup>b</sup>: "When the law was delivered, God brought the angel of death, and said unto him, העולם כולו ברשותך *The whole world is in thy power*, excepting this nation only [the Israelites], which I have chosen for myself. R. Eliezer, the son of<sup>c</sup> R. Jose the Galilean, saith, 'The angel of death said before the holy blessed God, I am made in the world in vain. The holy blessed God answered and said, I have created thee that thou shouldst overlook [משכל] the nations of the world, excepting this nation over which thou hast no power.'"

"If<sup>d</sup> the nations of the world should conspire against Israel, the holy blessed God saith to them, שרכם לא היה יכול לעמוד בו *Your prince could not stand before Jacob*," &c.

Now the name of the angel of death amongst them is Samael. "And<sup>e</sup> the woman saw מלתא מותא *Samael, the angel of death*, and she was afraid," &c. The places are infinite where this name occurs amongst the Rabbins, and they account him the prince of the devils.

סמאל הרשע ראש כל השטנים הוא<sup>f</sup> *The wicked angel Samael is the prince of all Satans*. The angel of death, ὁ κρᾶτος ἔχων τοῦ θανάτου, τουτέστι, ὁ διάβολος, *he that hath the power of death, that is, the devil*, Heb. ii. 14. They call indeed Beelzebub the prince of the devils, Matt. xii; but that is under a very peculiar notion, as I have shewn in that place.

They conceive it to be *Samael* that deceived Eve. So the Targumist before. And so *Pirke R. Eliezer*: "The serpent, what things soever he did, and what words soever he uttered, he did and uttered all from the suggestion of *Samael*."

Some of them conceive that it is he that wrestled with

<sup>a</sup> Sanhedr. fol. 94. 1.

<sup>b</sup> Bemidb. Rabb. fol. 277. 4.

<sup>c</sup> *English folio edit*, vol. ii. p. 592. 302. 2.

<sup>d</sup> Beresh. Rabb. fol. 86. 4.

<sup>e</sup> Targ. Jonath. in Gen. iii. 6.

<sup>f</sup> Elleh haddebharim Rabba, fol.

<sup>g</sup> Cap. 13.

Jacob. Hence that which we have quoted already: "The holy blessed God saith to the nations of the world, Your prince could not stand before him." *Your prince*, that is, the prince of the nations, whom the Rabbins talk of as appearing to Jacob ארכילטריס נדמה *in the shape of Archilatro*, or a chief robber. And R. Chaninah Bar Chama saith, שר של עשו היה *he was the prince of Esau*, i. e. the prince of Edom. Now "the prince of Edom was *Samael*<sup>h</sup>."

They have a fiction that the seventy nations of the world were committed to the government of so many angels [they will hardly allow the Gentiles any good ones]: which opinion the Greek version favours in Deut. xxxii. 8; "When the Most High divided the nations" [into seventy, say they], "when he separated the sons of Adam, ἔστησεν ὅρια ἔθνων κατὰ ἀριθμὸν ἀγγέλων Θεοῦ, *he set the bounds of the nations according to the number of the angels of God.*" Over these princes they conceive one monarch above them all, and that is *Samael*, the angel of death, the arch-devil.

Our Saviour therefore speaks after their common way when he calls the devil *the prince of this world*: and the meaning of the phrase is made the more plain, if we set it in opposition to that Prince 'whose kingdom is not of this world,' that is, the Prince of the world to come. Consult Heb. ii. 5.

How far that prince of the nations of the world had exercised his tyranny amongst the Gentiles, leading them captive into sin and perdition, needs no explaining. Our Saviour therefore observing at this time some of the Greeks, that is, the Gentiles, pressing hard to see him, he joyfully declares, that the time is coming on apace wherein this prince must be unseated from his throne and tyranny: "And I, when I shall be lifted up upon the cross, and by my death shall destroy him who hath the power of death, then will I draw all nations out of his dominion and power after me."

Ver. 34: Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου *We have heard out of the law.*] *Out of the law*: that is, as the phrase is opposed לדברי סופרים *to the words of the scribes.* So we often meet with מדאורייתא *This is out of the law*, or Scripture, to which is opposed מדרבנן *This is out of the Rabbins.*

"That Christ abideth for ever." How then came the Rab-

<sup>h</sup> Gloss in Maccoth, fol. 12. 1.



bins to determine his time and years? some to the space of forty years, some to seventy, and others to three generations<sup>i</sup>? After the days of Messiah, they expected that eternity should follow.

Ver. 39<sup>k</sup>: *Διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, &c. Therefore they could not believe, &c.*] They were not constrained in their infidelity, because Isaiah had said, "Their heart is waxen gross," &c.; but because those things were true which that prophet had foretold concerning them: which prophecy, if I understand them aright, they throw off from themselves, and pervert the sense of it altogether.

"R. Jochanan<sup>l</sup> saith, Repentance is a great thing; for it rescinds the decree of judgment determined against man: as it is written, 'The heart of this people is made fat, their ears heavy, and their eyes are closed, lest they should see with their eyes, and hear with their ears, and understand<sup>m</sup> with their heart: *לֹא יִשְׁמְעוּ וְלֹא יִבְרָאוּ* but they shall be converted and healed,'" [Is. vi. 10.] For to that sense do they render these last words, diametrically contrary to the mind of the prophet.

They have a conceit that Isaiah was cut in two, either by the saw or the axe, by Manasseh the king, principally for this very vision and prophecy:

"It" is a tradition. Simeon Ben Azzai saith, I found a book at Jerusalem ..... in which was written how Manasses slew Isaiah. Rabba saith he condemned and put him to death upon this occasion: he saith to him, Thy master Moses saith, 'No man can see God and live:' but thou sayest, 'I have seen the Lord sitting upon a throne, high and lifted up.' Thy master Moses saith, 'Who is like our God in all things that we call upon him for?' Deut. iv. 7: but thou sayest, 'Seek ye the Lord while he may be found,' Isa. lv. 6. Moses thy master saith, 'The number of thy days I will fulfil,' Exod. xiii. 26: but thou sayest, 'I will add unto thy days fifteen years,' Isa. xxxviii. 5. Isaiah answered and said, 'I know he will not hearken to me in any thing I can say to him: if I should say any thing to the reconciling of the Scriptures, I know he will deal contemptuously in it.'

<sup>i</sup> Sanhedr. fol. 99. 1.

<sup>m</sup> English folio edition, vol. ii.

<sup>k</sup> Leusden's edition, vol. ii. p. 657. p. 593.

<sup>l</sup> Rosh hashanah, fol. 17. 2.

<sup>n</sup> Jevamoth, fol. 49. 2.



He said therefore, אִיבִלֵּעַ בְּאַרְזָא ‘*I will shut myself up in this cedar.*’ They brought the cedar, and sawed it asunder. וְהוּא נִפְשִׁיָּהּ כִּי מָטָא לְהוֹדֵי פִּימָא נַח And when the saw touched his mouth, he gave up the ghost. This happened to him because he said, ‘I dwell in the midst of a people of unclean lips.’”

Manasseh slew Isaiah, and, as it should seem, the Gemarists do not dislike [*improbant*] the fact, because he had accused Israel for the uncleanness of their lips. No touching upon Israel by any means!

Ver. 41: “Ὅτε εἶδε τὴν δόξαν αὐτοῦ When he saw his glory.” Isa. vi. 1: “I saw the Lord sitting upon a throne.” Where the Targum, “הוֹרֵי יְתִי יִקְרָא דֵּי I saw the Lord’s glory, &c. So Exod. xxiv. 10: “They saw the God of Israel.” Targum, וְהוּא יִקְרָא “They saw the glory of the God of Israel.” And ver. 11; “And they saw God.” Targum, וְהוּא יִקְרָא “And they saw the glory of God.” So the Targumists elsewhere very often: commended therefore by their followers for so rendering it, Because no man could see God.

It might be therefore thought that our evangelist speaks with the Targumist and the nation when he saith, that “Isaiah saw his glory;” whereas the prophet himself saith, “He saw the Lord.”

But there is a deeper meaning in it: nor do I doubt but this *glory* of our Saviour which Isaiah saw was that kind of *glory* by which he is described when he was to come to avenge himself and punish the Jewish nation. As when he is said, “to come in his kingdom,” and “in his glory,” and “in the clouds,” &c. viz. in his vindictive glory. For observe,

1. The prophet saw “the posts of the door shaken and removed,” as hastening to ruin.
2. “The Temple itself filled with smoke:” not with the cloud as formerly, the token of the divine presence, but with smoke, the forerunner and prognostic of that fire that should burn and consume it.
3. He saw the seraphim, angels of fire, because of the pre-determined burning.
4. He heard the decree about blinding and hardening the people till the cities be wasted, and the land desolate.

## CHAP. XIII.

VER. 1 : Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα· *Now before the feast of the Passover.*] The Vulgar, Beza, and the Interlinear read, *Now before the feast day of the Passover*: but by what authority they add *day* it concerns them to make out. For,

I. In the common language of the Jews, חג הפסח, and חג העצרת, and חג הסוכות do never signify less than *the whole festivity and time of Passover, Pentecost, and Tabernacles*, no part of that time being excepted; nor does the word ἑορτή, *feast*, occur anywhere throughout the whole Bible in another signification.

II. It is something harsh to exclude the paschal supper out of the title τῆς ἑορτῆς τοῦ πάσχα, *of the feast of the Passover*, because the name of the whole feast takes its original from it. This they do who imagine this supper mentioned in this place to have been the<sup>o</sup> paschal supper, and yet it was πρὸ τῆς ἑορτῆς τοῦ πάσχα, *before the feast of the Passover*.

We have therefore shewn, by many arguments in our notes upon Matt. xxvi. 2, 6, that the supper here mentioned was the same with that at Bethany, in the house of ‘Simon the leper,’ two days before the Passover.

VER. 2 : Καὶ δεῖπνον γενομένον· *And supper being ended.*] I acknowledge the aorist, and yet do not believe the supper was now *ended*. We have the very same word in the story of the same supper, Matt. xxvi. 6; τοῦ δὲ Ἰησοῦ γενομένου ἐν Βηθανίᾳ, *and Jesus being in Bethany*: which in St. Mark is καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, *and being in Bethany*, chap. xiv. 3: so that δεῖπνον γενομένον is no more than δεῖπνον ὄντος, ‘*being*’ supper.

Let us join the full story together. While Jesus<sup>p</sup> was at supper in the house of Simon the leper two days before the Passover, a woman comes and pours very precious ointment upon his head. When some murmured at the profuseness of the expense, he defends the woman and the action by an apology: and having finished his apology, he rises immediately from the table, as it were, in the very midst of supper, and

<sup>o</sup> *English folio edit.*, vol. ii. p. 594.

<sup>p</sup> *Leusden’s edit.*, vol. ii. p. 658.

girds himself to wash his disciples' feet: so that while they are grumbling at the anointing of his head, he does not disdain to wash their feet.

The reason of this extraordinary action of his we may in some measure spell out from those little prefaces the evangelist uses before he tells the story.

I. "When Jesus knew that his hour was come *ἵνα μεταβῇ ἐκ τοῦ κόσμου, that he should depart out of this world, &c.*" [There is an expression not unlike this in *Bemidbar Rabba*;<sup>q</sup> "Abraham said, 'I am flesh and blood, *למחר נפטר מן העולם, μεταβαίνων ἐκ τοῦ κόσμου, to-morrow I shall go out of this world.*'"]

It had a little rubbed up the memory of his departure out of this world, that the woman had as it were anointed him for his funeral: and therefore he riseth immediately from the table, that he might give them some farewell token of his humility and charity, and leave them an example for the practice of these virtues one amongst another.

II. "The devil having now put into the heart of Judas to betray him," it was but seasonable for him to shew his disciples that he would strengthen and vindicate them against the wolf who had now stolen, I will not say a *sheep*, but a *goat*, and that out of his own flock. It must not pass unobserved, that 'his disciples' murmured at the lavish use of the ointment, Matt. xxvi. 8; as if the murmuring humour was crept in amongst others also as well as Judas; which perhaps moved Christ the more earnestly to meet the beginnings of that distemper by this action.

III. "Knowing that the Father had given all things into his hands," ver. 3, he gave the traitor over to Satan, and confirms the rest to himself: signifying, by the external washing, that his should be secured from the devil by the washing of Christ. Whosoever shall attempt the determination, whether he washed the feet of Judas or not, let him see how he will free himself of this dilemma:

If he washed Judas's feet, why had not he his part in Christ, as well as the rest of his disciples? For supposing that true, "If I wash thee not, thou hast no part with me,"

<sup>q</sup> Fol. 243. 3.

why should not this be so too, "If I do wash thee, thou hast a part with me?"

If he did not wash Judas with the rest, but left him out, how could the rest be ignorant who was the unclean person? ver. 10, which they were altogether ignorant of.

Ver. 5: Εἰς τὸν νιπτήρα. *Into a bason.*] "On<sup>r</sup> that day, [when they made R. Eleazar Ben Azariah president of the council] the votes were numbered; and they determined על עריבת הרגלים *concerning the bason wherein they were to wash their feet*, that it should contain from two logs to ten."

"Ἦρξάτο νίπτειν τοὺς πόδας, &c. *He began to wash the feet, &c.*] As to this action of our Saviour's *washing his disciples' feet*, it may be observed,

I. It was an unusual thing for superiors to *wash* the feet of inferiors. Amongst the duties required from a wife towards a husband this was one, that she should *wash* his face, his hands, and his feet<sup>s</sup>. The same was expected by a father from his son<sup>t</sup>. The same from a servant towards his master, but not *vice versa*. Nor, as I remember<sup>u</sup>, was it expected from the disciple towards his master, unless included in that rule, "That the disciple is to honour his master more than his father."

II. The *feet* were never *washed* merely under the notion of legal purification. The *hands* were wont to be *washed* by the Pharisees merely under that notion, but not the *feet*: and the hands and the feet by the priests, but the feet not merely upon that account. That what was said before, עריבת הרגלים *concerning the basin wherein the feet were to be washed*, must not be understood as if the *feet* were to be *washed* upon any score of a legal cleansing; but only care was taken by that tradition, lest through defect of a just quantity of water the feet and the person should contract some sort of uncleanness whilst they were washing.

So that by how much distant this action of Christ's was from the common usage and custom, by so much the more instructive was it to his followers, propounded to them not only for example, but doctrine too.

<sup>r</sup> Judaim, cap. 4. hal. 1.

<sup>s</sup> Maimon. in אישות c. 21.

<sup>t</sup> Tosaphtha in Kiddushin, c. 1.

<sup>u</sup> *English folio edit.*, vol. ii. p. 595.



III. As to the manner of the action. It is likely he *washed their feet* in the same manner as his own were, Luke vii. 38; viz. while they were leaning at the table (as the Jewish custom of eating was) *he washed their feet*, as they were stretched out behind them. And if he did observe any order, he began with Peter, who sat in the next place immediately to himself. This Nonnus seems to believe when he renders it ἀρχόμενος Σίμωνος, &c.; to which opinion also there are others that seem inclined; and then the words ἤρξατο νίπτειν, *he began to wash*, must be taken in some such sense as if he made ready and put himself into a posture to wash. But perhaps this way of expression may intimate, as if he began to wash some of his disciples, but did not wash them all; which for my own part I could easily enough close with. For whereas Christ did this for example and instruction merely, and not with any design of cleansing them, his end was answered in *washing* two or three of them, as well as all. And so indeed I would avoid being entangled in the dilemma I lately mentioned, by saying, he did not only leave Judas unwashed, but several others also. What if he *washed* Peter and James and John only? And as he had before made some distinction betwixt these three and the rest of his disciples by admitting them into his more inward privacies, so perhaps he distinguisheth them no less in this action. These he foretold how they were to suffer martyrdom: might he not, therefore, by this *washing*, prefigure to them that they must be baptized with the same baptism<sup>x</sup> that he himself was to be baptized with? and as the woman had anointed him for his burial, so he, by this action, might have washed them for that purpose.

Ver. 13: Ὁ διδάσκαλος καὶ ὁ κύριος *Master and Lord.*] רבִּי *Rabbi*, and מֶרַךְ *Mar*, are titles amongst the doctors very frequently used, both those of Jerusalem and those of Babylon.

Ver. 23: Ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ *Leaning on Jesus' bosom.*] “They<sup>y</sup> were wont to eat *leaning* on the left side, with their feet to the ground, every one singly, upon their distinct beds.”

<sup>x</sup> *Leusden's edition*, vol. ii. p. 659.

<sup>y</sup> *Gloss. in Berac. f. 46. 2.*

בזמן שהן שתי מטות<sup>z</sup> “But when there were two beds, he that was chief sat highest : ומעלה הימנו and he that was second to him sat above him.” Gloss : “The bed of him that sat second גדול לצד מראשותיו של was by the bolster of him that sat first.”

בזמן שהם שלש “When there were three, the worthiest person lay in the middle ; and the second lay above him ; and the third below him.” Gloss : “The third lay at the feet of him that was first.”

וכי בעי לאישתעוי בהדי “And if he would talk with him, מתריץ תרוצי וייתיב he raised himself, and sitting upright talks with him.” Gloss : “If he that sits chief would talk with him that is second to him, he raiseth himself and sits upright : for so long as he leans, or lies down, he cannot talk with him ; because he that lies second lies behind the head of him that lies first, and the face of him that lies first is turned from him : so that it were better for the second to sit below him, because then he may hear his words while he sits leaning.” So Lipsius<sup>a</sup> writes of the Roman custom. “This was the manner of their sitting at table : they lay with the upper part of their body leaning on the left elbow ; the lower part stretched at length, the head a little raised, and the back had cushions under. The first lay at the head of the bed, and his feet stretched out at the back of him that sat next,” &c. To all which he adds, “That the Jews had the very<sup>b</sup> same way of lying down at meals in Christ’s time, appears evidently from John, Luke,” &c.

So that while Christ and his disciples were eating together, Peter lay at the back of Christ, and John in his bosom : John in the bosom of Christ, and Christ in the bosom of Peter. Christ, therefore, could not readily talk with Peter in his ear (for all this discourse was by way of whispering). Peter, therefore, looking over Christ’s head towards John, nods to him ; and, by that, signs to him to ask Christ about this matter.

So the Gemara concerning the Persians (I suppose he means the Jews in Persia) ; when they could not, because of

<sup>z</sup> Gemara.

<sup>a</sup> [Antiq. Lection. iii. 1.]

<sup>b</sup> English folio edition, vol. ii. p. 596.

their way of leaning at meals, discourse amongst themselves, *מִחוּץ לִיה מִחוּץ* they talked by signs either with their hands or upon their fingers.

We must not omit what the Gloss said, that they were wont to sit at table leaning on their left side, with their "feet upon the ground;" this is to be understood when one sat alone, or two at the table only. And the Gemara tells us, that the order was otherwise when but two sat down: for then he that was the second sat below him that was the chief, and not at his pillow.

There was also a diversity of tables: for the ordinary table of the Pharisee, or one of the disciples of the wise men, was but little, where three at most could sit down; and there were tables which would hold more.

The ordinary table is described in *Bava Bathra*<sup>c</sup>: "What kind of table is that of the disciples of the wise men? *שְׁנֵי שְׁלִישֵׁי גִידֹל וְשְׁלִישׁ גִּלְאִי וְעַלְיוּ קְעֵרוֹת וִירֹק* *two thirds of the table were spread with a tablecloth; and one third was uncovered, and on this were set the dishes and the herbs.*"

*וּמִבְחוּץ*, *The ring of the table was on the outside.* Gloss: "They were wont to put a ring upon the edge of the table to hang it by." That hanging up the table when they had done using it, seems to have been only to set it out of danger of contracting any defilement; and argues it was but small and light. Now the ring of the table was *ab extra*, when that part of the table where the ring was was naked, not covered with a tablecloth: so that it was not amongst the guests, but *without*, viz. in that void place where nobody sat down. We have more in the same place about the ring being placed *within* or *without*. Gloss: "If a child sit at table with his father, the ring was without, not among the guests, lest the child, playing with the ring, should shake the table." Gemara: *הָא דְאִיכָא שְׁמַעָא הָא דְלִיכָא שְׁמַעָא*. If a servant be waiting at the table, then the table is so placed (especially if it be night), that the ring is *within*, lest the servant, in moving to and fro, should happen to touch upon it.

<sup>a</sup> *Ὁν ἠγάπα ὁ Ἰησοῦς*. *Whom Jesus loved.*] We have touched upon this phrase before in our notes upon Mark x. 21; where,



upon those words, "Jesus looking upon him loved him," let us add something omitted there. 2 Chron. xviii. 2: **וַיְסִיתֵהוּ לָעֲלוֹת אֶל-רָמוֹת גִּלְעָד**, and persuaded him to go up to Ramoth-gilead. Greek, καὶ ἠγάπα αὐτὸν συναναβῆναι μετ' αὐτοῦ εἰς Ῥαμὼθ τῆς Γαλααδίτιδος. Where ἠγάπα, he loved him, is put for ἐπεισε, "he persuaded him to go up with him to Ramoth in Gilead:" and so the Complutensian Bible hath it. Where Nobilius, "He loved him, that is, did him all good offices, and shewed him tokens of great kindness." So Jesus, earnestly beholding this young man, ἠγάπησεν αὐτόν, i. e. **הִסִּיתָהוּ** persuaded him, encouraged<sup>d</sup> him, used all mild and gentle words and actions towards him, that he might urge and stir him up to the ways of godliness.

Ver. 26: Καὶ ἐμβάψας τὸ ψωμίον, &c. *And when he had dipped the sop.*] This was a very unusual thing, to dip a sop [*buccellam*] and reach it to any one: and what could the rest of the disciples think of it? It is probable they took it as if Christ had said to Judas, "What thou doest, do quickly: do not stay till the supper be done and the tables withdrawn; but take this sop to make up your supper, and begone about the business you are to despatch." So they might apprehend the matter; only John, indeed, understood what it meant: unless perhaps Peter, being not ignorant of the question John asked our Saviour, might not be ignorant of what Christ answered him by that action.

Ver. 27<sup>e</sup>: Καὶ μετὰ τὸ ψωμίον, &c. *And after the sop, &c.*] Satan knew well enough what Christ meant by it: for when he saw that by giving the sop Christ had declared which of them should betray him, the devil makes his entry. For as he had entered into the serpent that deceived the first Adam, so he knew the second Adam could not be betrayed but by one into whom he should first enter.

<sup>a</sup>Ο ποιεῖς, ποιήσων τάχιον *That thou doest, do quickly.*] I would take this expression for a tacit severe threatening pronounced, not without some scorn and indignation against him: q. d. "I know well enough what thou art contriving against me; what thou doest, therefore, do quickly: else thy own death may prevent thee, for thou hast but a very short time

<sup>d</sup> Leusden's edit., vol. ii. p. 660.

<sup>e</sup> English folio edit., vol. ii. p. 597.



to live, thy own end draws on apace." So Psalm cix. 8, "Let his days be few." And, indeed, within two days and three nights after this, Judas died.

Ver. 30: *Εὐθέως ἐξῆλθεν· ἦν δὲ νύξ·* *Went immediately out: and it was night.*] So the traitor goes forth to his work of darkness under the conduct of the devil, the shelter<sup>f</sup> of the night. He was to go two miles, viz. from Bethany to Jerusalem; then was he to seek out and get the chief priests together, to make his bargain with them for betraying Christ. Whether he did all this this very night or the day following, as the holy Scripture saith nothing of it, so is it of no great moment for us to make a business of inquiring about it. It is not so difficult to shew how many difficulties they involve themselves in that would have all this done the very same night wherein the paschal supper was celebrated, as it is a wonder that the favourers of this opinion should take no notice thereof themselves.

Ver. 33: *Τεκνία·* *Little children.*] "'Beholds, I and the children whom the Lord hath given me,' Isa. viii. 18. Were they indeed his sons, or were they not rather his disciples? Hence you may learn *לְתַלְמִידוֹ שֶׁל אָדָם שֶׁנִּקְרָא בְנוֹ* *that any one's disciple is called his son.*" Nor is it unlikely but that Christ in calling his disciples here *My little children* might have an eye to that place in Isaiah: for when the traitor, the son of perdition, had removed himself from them, he could then properly enough say, "Behold, I and the children which thou hast given me."

Ver. 38: *Οὐ μὴ ἀλέκτωρ φωνήσῃ·* *The cock shall not crow.*] We must not understand this as if the cock should not crow at all before Peter had denied Christ thrice: this had not been true, because the cock had crowed twice before Peter had denied him. But we must understand it, The cock shall not have finished his crowing, &c. Nor indeed was that time above half over before Peter had denied his Master.

The<sup>h</sup> Jewish doctors distinguished the cockcrowing into the first, second, and third. The first they call *קריאת הגבר* *the cockcrowing*. The second, *כשישנה*, *when he repeats it*. The third, *כשישלש*, *when he does it a third time*. The dis-

<sup>f</sup> Duce diabolo, comite nocte. [Latin Orig.]    <sup>g</sup> Vajicra Rabb. fol. 177. 3.

<sup>h</sup> Joma, fol. 21. 1.

tion also amongst other nations is not unknown. When the time indeed was near, and the very night wherein this was to happen, then Christ saith, This very night ישנה הגבר *the cock shall not crow his second time*, &c. But here, two days before this night, he only saith, Οὐ μὴ ἀλέκτωρ φωνήσῃ, *The cock shall not crow*, that is, shall not have done all his crowing, before thou deny me. And thus our Saviour meets with [*occurrit*] the arrogance of Peter, foretelling him that he should not have the courage he so confidently assumed to himself, but should within the time and space of cockerowing deny him thrice.

#### CHAP. XIV.<sup>i</sup>

VER. 1: Μὴ παρασέσθω ὑμῶν ἡ καρδιά· *Let not your heart be troubled.*] They could not but be exceedingly concerned at the departure of their Master drawing on so very near. But there were other things beside his departure that grieved and perplexed their minds.

I. They had run along with their whole nation in that common expectation, that the kingdom should be restored unto Israel through the Messiah, Acts i. 8. They had hoped to have been rescued by him from the Gentile yoke, Luke xxiv. 21. They had expected he would have entertained his followers with all imaginable pomp and magnificence, splendour and triumph, Matt. xx. 20. But they found, alas! all things fall out directly contrary; they had got little hitherto by following him but poverty, contempt, reproach, and persecution: and now that their Master was to leave them so suddenly, they could have no prospect or hope of better things. Is this the kingdom of the Messiah?

Against<sup>k</sup> this depression and despondency of mind he endeavours to comfort them, by letting them know that in his Father's house in heaven, not in these earthly regions below, their mansions were prepared for them; and there it was that he would receive and entertain them indeed.

II. Christ had introduced a new rule and face of religion, which his disciples embracing did in a great measure renounce their old Judaism; and therefore they could not but awaken the hatred of the Jews, and a great deal of danger to them-

<sup>i</sup> *English folio edit.*, vol. ii. p. 598.

<sup>k</sup> *Leusden's edit.*, vol. ii. p. 661.

selves, which now (they thought) would fall severely upon them when left to themselves, and their Master was snatched from them.

That was dreadful, if true, which we find<sup>1</sup> denounced: “Epicurus” (that is, one that despises the disciples and doctrine of the wise men) “has no part in the world to come, and those that separate themselves from the customs of the synagogue go down into hell, and are there condemned for all eternity.”

These are direful things, and might strangely affright the minds of the disciples, who had in so great a measure bid adieu to the customs of the synagogues and the whole Jewish religion: and for him that had led them into all this now to leave them! What could they think in this matter?

To support the disciples against discouragements of this nature:

I. He lays before them his authority, that they ought equally to believe in him as in God himself: where he lays down two of the chief articles of the Christian faith: 1. Of the divinity of the Messiah, which the Jews denied: 2. As to true and saving faith, wherein they were blind and ignorant.

II. He tells them that in his Father’s house were many mansions; and that there was place and admission into heaven for all saints that had lived under different economies and administrations of things. Let not your heart be troubled for this great change brought upon the Judaic dispensation, nor let it disquiet you that you are putting yourselves under a new economy of religion so contrary to what you have been hitherto bred up in; for “in my Father’s house are many mansions;” and you may expect admission under this new administration of things, as well as any others, either before or under the law.

Ver. 2: Πορεύομαι ἐτοιμάσαι τόπον ὑμῖν *I go to prepare a place for you.*] Compare this with Numb. x. 33; “And the ark of the covenant of the Lord went before them, to search out a resting place for them.”

Ver. 6<sup>m</sup>: Ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή. *I am the way, the truth, and the life.*] Why is this superadded of

<sup>1</sup> Sanhedr. cap. Helek. hal. i.      <sup>m</sup> *English folio edit.*, vol. ii. p. 599.

*truth* and *the life*, when the question was only about the *way*?

I. It may be answered that this was perhaps by a Hebrew idiomism; by which *the way*, *the truth*, and *the life*, may be the same with *the true and living way*.

Jer. xxix. 11: לָתֵת לָכֶם אֲהַרִית וְתִקְוָה To give you an end and hope, or expectation: that is, a hoped or expected end. So Kimchi in loc.; "A good end even as you expect."

II. Our Saviour seems to refute that opinion of the Jews concerning their law, as if it were the way, the truth, and the life, and indeed every thing: and to assert his own authority and power of introducing a new rule of religion, because himself is *the way*, *the truth*, and *the life*, in a sense much more proper and more sublime than the law could be said to be.

It had been happier for the Jew if he could have discerned more judiciously concerning the law; if he could have distinguished between coming to God *in* the law and coming to God *by* the law: as also between living *in* the law and living *by* the law. It is beyond all doubt, there is no way of coming to God but *in* his law: for what outlaw, or one that still wanders out of the paths of God's commandments, can come unto him? So also it is impossible that any one should have life but *in* the law of God. For who is it can have life that doth not walk according to the rule of his laws? But to obtain admission to the favour of God *by* the law, and to have life *by* the law; that is, to be justified by the works of the law; this sounds quite another thing: for it is *by* Christ only that we live and are justified; by him alone that we have access to God.

These are the fictions of the Rabbins: "There was one shewed a certain Rabbin the place where Corah and his company were swallowed up, and, 'Listen,' saith he, 'what they say.' So they heard them saying, מֹשֶׁה וְתוֹרָתוֹ אֱמֶת *Moses and his law are the truth*. Upon the calends of every month hell rolls them about, as flesh rolls in the caldron, hell still saying, מֹשֶׁה וְתוֹרָתוֹ אֱמֶת *Moses and his law are truth*."

It is, indeed, a great truth, what is uttered in this most

<sup>n</sup> Bava Bathra, fol. 74. 1. Bemidb. Rabb. fol. 271. 1.



false and ridiculous legend, that “the law of Moses is truth.” But the Jews might (if they would) attain to a much more sound way of judging concerning the truth of it, and consider that the law is not the sum and ultimate of all truth, but that Christ is the very truth of the truth of Moses : John i. 17, “The law was given by Moses, but grace and truth came (ἐγένετο) by Jesus Christ.”

Ver. 7 : Εἰ ἐγνώκειτέ με, &c. *If ye had known me, &c.*] It was a very difficult thing to spell out the knowledge of the Messiah from the law and the prophets under the first Temple; but it was doubly more difficult under the second. For, under the first Temple, Moses had only his own veil over him, and the prophets only their own proper and original obscurity : but under the second Temple, the obscurity is doubled by the darkness and smoke of traditions; which had not only beclouded the true doctrines of faith and religion, but had also brought in other doctrines diametrically contrary to the chief and principal articles of faith : those for instance concerning justification<sup>o</sup>, the person, reign, and office of the Messiah, &c.

With what measures of darkness these mists of tradition had covered the minds of the apostles, it is both difficult, and might be presumptuous, to determine. They did indeed own Jesus for the true Messiah, John i. 41 ; Matt. xvi. 16 : but if in some things they judged amiss concerning his office, undertaking, and government, we must put it upon the score of that epidemical distemper of the whole nation which they still did in some measure labour under. And to this may this clause have some reference, “*If ye had known me*, and had judged aright concerning the office, undertaking, and authority of the Messiah, ye would, in all these things which I teach and do, have known the will, command, and authority of the Father.”

Καὶ ἀπ’ ἄρτι γινώσκετε αὐτόν· *And from henceforth ye know him.*] We may render it, *Henceforward therefore know him* : “Henceforward acknowledge the Father in all that I have done, brought in, and am to introduce still, and set your hearts to rest in it : believing that you see the Father in me, and in the things that I do.”

<sup>o</sup> *Leusden’s edition*, vol. ii. p. 662.

Ver. 8<sup>p</sup>: Δείξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν. *Shew us the Father, and it sufficeth us.*] “When the law was given to Moses, the Israelites saw God in his glory: do thou, therefore, now that thou art bringing in a new law and economy amongst us, do thou *shew us the Father*, and his glory, and it will suffice us; so that we will have no more doubt about it.”

Ver. 16: Ἄλλον παράκλητον δώσει ὑμῖν. *He shall give you another Comforter.*] Although the word פּרַקְלִיט is in frequent use amongst the Jews to signify an *advocate*, and that very sense may be allowed to the word Παράκλητος in this place, yet may it seem more fit and proper to render it by *Comforter* at present. For,

I. Amongst all the names and titles given to the Messiah in the Jewish writers, that of *Menahem*, or the *Comforter*, hath chiefly obtained; and the days of the Messiah amongst them are styled *the days of ‘consolation.’* The names of Messiah are reckoned up<sup>q</sup>, viz. Shiloh, Jinnon, Chaninah, Menahem. And in *Jerusalem Berac.*<sup>r</sup> we are told how the Messiah had been born in Bethlehem under the name of *Menahem*.

Luke ii. 25; “Waiting for the consolation of Israel.” Targumist upon Jer. xxxi. 6: “Those that desire or long for the years of consolation to come.” This they were wont to swear by, viz. the desire they had of seeing this consolation. אֲרָאָה בְּנַחֲמָה *So let me see the consolation.*

Now, therefore, bring these words of our Saviour to what hath been said: q. d. “You expect, with the rest of this nation, the consolation in the Messiah and in his presence. Well; I must depart, and withdraw my presence from you; but I will send you in my stead ‘another *Comforter.*’”

<sup>p</sup> English folio edition, vol. ii. p. 600.

<sup>q</sup> Bab. Sanhedr. fol. 98. 2. [R. Johanan dixit: Messiaë quod est nomen? Qui de scholâ R. Schela, responderunt שִׁילֹה *Schilo*, juxta illud: Donec venerit *Schilo*, (Gen. xlix. 10.) Qui de schola R. Jannai dixerunt יִנּוֹן *Jinnon*, juxta illud: *Jinnon* est nomen ejus (Ps. lxxii. 17). Alii dixerunt חַנִּינָה *Chanina*, juxta

illud: Non dabo vobis חֲנֻנָּה *Gratiam* (Jer. xvi. 13), i. e. Messiam, qui *Gratiosus* vocabitur. Alii מְנַחֵם *Menachem*, juxta illud: Longe recessit a me מְנַחֵם *Consolator* (Thren. i. 16), i. e. Messias sic vocatur.] [Buxtorf Lex. Hebr. sub v. מְנַחֵם, from *Sanhedrin*, fol. 98.]

<sup>r</sup> Fol. 5. 1.

II. The minds of the disciples at present were greatly distressed and troubled, so that the promise of a *Comforter* seems more suitable than that of an *Advocate*, to their present state and circumstances.

Ver. 17: Τὸ Πνεῦμα τῆς ἀληθείας· *The Spirit of truth.*] Let us but observe how the whole world at this time lay in falsehood and error: the Gentiles under a spirit of delusion; the Jews under the cheat and imposture of traditions: and then the reason of this title of *the Spirit of truth* will appear; as also how seasonable and necessary a thing it was that such a *Spirit* should be sent into the world.

Ver. 26: Ὑμᾶς διδάξει πάντα· *He shall teach you all things.*] So chap. xvi. 13: “He shall lead you into all truth.” Here it might be very fitly inquired, whether any ever, besides the apostles themselves, were “taught all things,” or “led into all truth.” It is no question but that every believer is led into all truth necessary for himself and his own happiness; but it was the apostles’ lot only to be led into all truth necessary both for *themselves* and the whole *church*.

Ver. 30: Ἐρχεται ὁ τοῦ κόσμου τούτου ἄρχων· *The prince of this world cometh.*] Seeing this kind of phrase, *the prince of this world*, was, in the common acceptation of the Jewish nation, expressive of the devil ruling among the Gentiles, it may very well be understood so in these words; because the very moment of time was almost come about, wherein Christ and the devil were to enter the lists for the dominion and government, which of those two should have the rule over the Gentiles.

Ver. 31<sup>s</sup>: Ἐγείρεσθε, ἄγωμεν ἐντεῦθεν· *Arise, let us go hence.*] These words plainly set out the time and place wherein our Saviour had the discourse which is contained in this fourteenth chapter. The place was Bethany; the time, the very day of the Passover, when they were now about to walk to Jerusalem.

Those things which Christ had discoursed in chap. xiii were said two nights before the Passover; and that at Bethany, where Christ supped at the house of ‘Simon the leper.’ He abode there the day following, and the night after; and now, when the feast day was come, and it was time for them to be

<sup>s</sup> *English folio edition*, vol. ii. p. 601.

making towards Jerusalem to the Passover, he saith, *Arise, let us go hence*. What he did or said the day before the Passover, while he stayed at Bethany, the evangelist makes no mention. He only relates what was said in his last farewell before the paschal supper, and upon his departure from Bethany. All that we have recorded in chap. xv, xvi, and xvii, was discoursed to them after the paschal suppert, and after that he had instituted the holy eucharist.

## CHAP. XV.

VER. 1 : 'Εγώ εἰμι ἡ ἀμπelos ἡ ἀληθινή· *I am the true vine.*] We may take these words in opposition to what is spoken concerning Israel. Israel is called *a vine*, Psalm lxxx. 8; Isa. v. 7; Jer. ii. 21, &c. In *Vajiera Rabba*<sup>u</sup>, the parallel is drawn between Israel and a vine; and the similitude is carried on to sixteen particulars, for the most part improper and unsuitable enough.

But that which is principally to be regarded in this place is this, that hitherto, indeed, Israel had been *the vine*, into which every one that would betake himself to the worship of the true God was to be set and grafted in. But from henceforward they were to be planted no more into the Jewish religion, but into the profession of Christ. To which that in Acts xi. 26 hath some reference, where the disciples were first called 'Christians,' that is, no longer Jews or Israelites.

Our Saviour, as we have said before, discoursed these things immediately after that he had instituted the holy eucharist: while he was ordaining that holy sacrament he had said, "This is the new testament in my blood;" and from thence immediately adds, *I am the true vine*: so that for the future the church is to be under the administration of a new testament, and not, as the Jewish church, under that of the old; and from henceforward *I am the true vine*, into which all the branches of the church must be ingrafted, and not into the Israelitish vine any more.

Ver. 3 : Ἦδη ὑμεῖς καθαροί ἐστε· *Now ye are clean.*] Christ having discoursed of the vine and of the branches, these

<sup>t</sup> *Leusden's edition*, vol. ii. p. 663.

<sup>u</sup> Fol. 207. 2, 3.



words seem to have an allusion to that law concerning עֲרֻלָּה or the *uncircumcision* of the tree when first planted, Lev. xix. 23. For the first three years the fruit was to be accounted as uncircumcised, unclean, and not to be eaten ; “ But you, O my branches, now are clean through my word ; that word which I have been preaching to you for these three years.”

Ver. 4: *Μείνατε ἐν ἐμοί. Abide in me.*] Indeed, a true fixing and abiding in Christ is by a true faith. But may we not suppose our Saviour here more peculiarly warning them against apostasy, or falling back from the gospel into Judaism, a plague likely to rage exceedingly in the church?

Ver. 6<sup>x</sup>: 'Ως τὸ κληῖμα.' *As a branch.*] See Ezek. xv. 2, where D. Kimchi paraphrases in this manner: "O Son of man, I do not ask thee concerning the vine that beareth fruit (for so it ought to be accounted), but concerning *the branch* [הַמֹּרְתָּה] which is amongst the trees of the wood, unfruitful, even as the trees themselves are." Where, by מֹרְתָּה which we render *branch* (for so it is commonly rendered), we are to understand *the wild vine*. So R. Solomon in loc.: "I do not speak (saith God) of the vine in the vineyard that bears fruit, but of *the branch* of the wild vine that grows in the woods." So that the sense of the prophet is, "O son of man, what is the vine tree more than any tree?" viz. a *branch* of the wild vine which grows amongst the trees of the forest, which is unfruitful, even as they are.

And this is our Saviour's meaning ; " Every *branch* in me that bringeth not forth fruit is cast forth like the *branch* in the vine that grows wild in the forest, which is good for nothing but to be burned."

And to this sense would I take the word זְמוּרָה in the same prophet, chap. viii. 17, וְהָנֶם שְׁלֹחִים אֶת-הַזְמוּרָה אֶל-אַפֶּם : חֹד מִן יַח"מ לִין אַפֶּם where the Masoretic note upon the word אַפֶּם is "מִן יַח"מ לִין אַפֶּם" that *this is one of those eighteen words that are corrected by the scribes*; and they will have it read אַפִּי. It would be too long to recite the various opinions of expositors upon this place. The Seventy of the Roman edition, καὶ ἰδοὺ αὐτοὶ ὡς μυκτηρῶντες. The Alexandrian edition, καὶ ἰδοὺ αὐτοὶ

<sup>x</sup> *English folio edition*, vol. ii. p. 602.

ἐκτείνουσιν τὸ κληῖμα ὡς μυκτηρίζοντες. Targ. וְהָא אָנוּן מִיתָן בְּהָתָא לְאַפְיָהוֹן *And behold they bring confusion to their own faces.* Several other ways the Rabbins and others, but for my part I would render אָפֶס, or as the Masoretic reads it אָפִי, not by *nose*, or *nostrils*, but by *anger*: and so this should be the sense; “They commit these abominations, filling the land with violence, and have turned to provoke me; and behold they send the branch of the wild vine to my wrath, or to their own wrath:” i. e. to what they have deserved: q. d. “In the same manner that any one puts wood to the hearth, the branch of the wild vine the fire, that it may the quicker be burnt, so do these put the branch to my wrath, that it may burn the more fiercely.” Hence it follows, “Therefore will I also deal in fury, mine eye shall not spare,” &c.

Ver. 12: “ἵνα ἀγαπάτε ἀλλήλους” *That ye love one another.*] “Every<sup>y</sup> sabbath they added that blessing towards that course of priests who, having performed their service the last week, were gone off. Let him who dwells in this house plant among you אַחֵרָה אַהֲבָה שְׁלוֹם וְרִיעוּת *brotherhood, love, peace, and friendship.*”

Our Saviour once and again repeats that command, “Love one another:” he calls it ‘a new commandment,’ chap. xiii. 34: for their traditions had in a great measure put that command of loving one another out of date; and that particularly by very impious vows they would be making. We have a little hint of it, Matt. xv. 5, and more<sup>z</sup> in the treatise *Nedarim*. See also Matt. v. 43, “Thou shalt hate thine enemy:” this rule obtained in the Jewish schools. And upon that precept, “Thou shalt love thy neighbour as thyself,” let us see the mighty charitable Gloss in *Chetubb*.<sup>a</sup> “Thou shalt love thy neighbour as thyself,” בְּרוּר לוֹ מִיתָה יָפָה, that is, *decree him to an easy death*: namely, when he is adjudged by the Sanhedrim to die.

When you consider the frequent repetition of this precept, “Love one another,” consider also that passage, Matt. x. 34, “I came not to send peace, but a sword:” and then having reflected on those horrid seditions and mutual slaughters, wherewith the Jewish nation, raging with itself in most bloody

<sup>y</sup> Hieros. Beracoth, fol. 3. 3.

<sup>z</sup> Leusden's edition, vol. ii. p. 664.

<sup>a</sup> Fol. 8. 2.

discords and intestine broils, was, even by itself, wasted and overwhelmed, you will more clearly see the necessity and reasonableness of this command of *loving one another*, as also the great truth of that expression, “By this shall all men know that ye are my disciples, if ye have love one to another.” [John xiii. 35.]

Ver. 15: Ὑμᾶς δὲ εἶρηκα φίλους, ὅτι πάντα, &c. *But I have called you friends, for all things, &c.*] Thus is it said of Abraham, the ‘friend of God,’ Gen. xviii. 17.

Ver. 16<sup>b</sup>: Οὐχ ὑμεῖς με ἐξελέξασθε. *Ye have not chosen me.*] For it was a custom amongst the Jews that the disciple should choose to himself his own master. “Joshua Ben Pe-rachiah said, עשה לך רב ‘Choose to thyself a master, and get a colleague.’”

Ver. 22: Ἀμαρτίαν οὐκ εἶχον. *They had not had sin.*] So also ver. 24: in both places the passage is to be understood of that peculiar sin of rejecting the Messiah: “If I had not spoken to them, and done those things that made it demonstrably evident that I was the Messiah, they had not had sin, that is, they had not been guilty of this sin of rejecting me. But when I have done such things amongst them, it is but too plain that they do what they do in mere hatred to me and to my Father.” Our Saviour explains what sin he here meaneth in chap. xvi. 9.

## CHAP. XVI.

VER. 2: Ἀποσυναγώγους ποιήσουσιν ὑμᾶς. *They shall put you out of the synagogues.*] This, I presume, must be understood of a casting out from the whole congregation of Israel, because I know the Jews always proceeded in that manner against the Samaritans; and certainly the disciples of Jesus were full as hateful to them as the Samaritans could be. Nay, they often call the Christians by the name of כּוּרִיתִים *Cuthites*, as well as those.

Those that were cast out of the church they despoiled of all their goods, according to Ezra x. 8: which they also did to those that were *shammatzized*<sup>d</sup>. Whence it may be a question, whether *shammatzizing* did not cast out of the whole

<sup>b</sup> *English folio edit.*, vol. ii. p. 603.      ders *separare ab ecclesia totaliter et*

<sup>c</sup> Avoth, cap. i. hal. 6.      *finaliter*. See his Lex. T. & R. sub

<sup>d</sup> Moed Katon, fol. 81. 2. [from v. col. 2462.]  
the word כּוּרִיתִים, which Buxtorf ren-



congregation; and again, whether one cast out of the whole congregation might be ever readmitted.

We may take notice of what is said in *Avodah Zarah*<sup>e</sup>. כולן שחזרו בהן אין מקבלין אותן עולמית, *No one that relapseth may be received again for ever*. The Gloss tells us that the passage concerns the plebeians or laics, who having taken upon themselves any religious rule of life, go back again from that profession: they do not admit them לחברות *into that order and society* again. Whether therefore those that fell off from the gospel, returning to their Judaism again, were ever admitted into the Jewish church after they had voluntarily forsaken it, might be an inquiry. But these things only by the by [*obiter*].

There was, in truth, a twofold epocha of the persecution of the apostolical church, namely, both before that apostasy of which we have such frequent mention, and also after it. Our Saviour had foretold the apostasy in that tremendous parable about the unclean spirit cast out, and returning again with seven worse. "So shall it be also (saith he) unto this wicked generation," Matt. xii. 45. The footsteps of this we may discern almost in every epistle of the apostles.

It is worthy observation, that of 2 Thess. ii. 3: "The day of the Lord shall not come, except there come a falling away first, and that man of sin be revealed." The day of the Lord here spoken of was that wherein Christ should come and reveal himself in that remarkable vengeance against Jerusalem and the Jewish nation, of which kind of expression we shall say more on chap. xxi. 22. The 'apostasy' or 'falling away,' and revelation of 'the man of sin,' was to precede that day: which might be easily made out by a history of those times, if I were to do the business either of a historian or a chronologer.

When therefore the severe and cruel persecution was first raised by the unbelieving Jews before this falling away of Christians, it must needs be greatly increased afterward by them and the apostates together: which distinction we may easily observe out of this verse.

Δόξει<sup>f</sup> λατρείαν προσφέρειν τῷ θεῷ. *Will think that he doeth God service.*] So the קנאים, the zealots, of whom we have

<sup>e</sup> Fol. 7. 1.

<sup>f</sup> *English folio edition*, vol. ii. p. 604.



mention in *Sanhedrim*; קנאין פוגעין בו *the zealots kill him*. Gloss: "These are those good men who are endued with zeal in the cause of God." Such who with their own hands immediately slew the transgressor, not staying for the judgment of the Sanhedrim. So in the place before quoted, "The priest that ministers at the altar in his uncleanness, they do not bring before the Sanhedrim; but they bring him out into the court, and there brain him with the pieces of wood" provided to maintain the fire upon the altar.

What<sup>h</sup> infinite mischiefs and effusion of blood such pretexts of *zeal* towards God might occasion, it is easy to imagine, and very direful instances have already witnessed to the world. Hence was it that they so often went about to have stoned our Saviour. Hence those forty and more that had conspired against St. Paul. And those *zealots* whose butcherly cruelties [*carnificina*] are so infamous in the Jewish story took the occasion of their horrid madness first from this liberty.

From such kind of villains as these the disciples of Christ could have little safeguard: indeed, they were greatly endangered upon a threefold account: I. From the stroke of excommunication, by which they were spoiled of their goods and estates, Heb. x. 34. II. From the sentence of the Sanhedrim, dooming them either to be scourged or slain. III. From these *assassins*; for by this name (a name too well known in Europe) we will call them. We pronounce *assassin* and *assassination*; Gul. Tyrius calls them *assysins*, whom it may be worth the while to consult about the original of that name<sup>i</sup>.

Ver. 8: Ἐλέγει τὸν κόσμον περὶ ἁμαρτίας, &c. *He will reprove the world of sin, &c.*] The Holy Spirit had absented himself from that nation now for the space of four hundred years, or thereabout: and therefore, when he should be given and poured out in a way and in measures so very wonderful, he could not but evince it to the world that "Jesus was the true Messiah," the Son of God, who had so miraculously poured out the Holy Spirit amongst them; and consequently

<sup>g</sup> Fol. 81. 2.

<sup>h</sup> Leusden's edition, vol. ii. p. 665.

<sup>i</sup> De Bell. Sacr. lib. xx. cap. 31.

could not but *reprove* and redargue *the world of sin*, because they believed not in him.

Ver. 10: Περὶ δικαιοσύνης, &c. *Of righteousness, &c.*] That this *righteousness* here mentioned is to be understood of the righteousness of Christ, hardly any but will readily enough grant: but the question is, what sort of righteousness of his is here meant? whether his personal and inherent, or his communicated and justifying righteousness? We may say that both may be meant here.

I. Because he went to the Father, it abundantly argued him a *just* and righteous person, held under no guilt at all, however condemned by men as a malefactor.

II. Because he poured out the Spirit, it argued the *merit* of his righteousness; for otherwise he could not, in that manner, have given the Holy Spirit. And, indeed, that what is chiefly meant here is that righteousness of his by which we are justified, this may persuade us, that so many and so great things are spoken concerning it in the Holy Scriptures. Isa. lvi. 1, "My salvation is near to come, and my righteousness to be revealed:" Dan. ix. 29, "To bring in everlasting righteousness:" Jer. xxiii. 6, "This is his name whereby he shall be called, The Lord our *Righteousness*." And in the Epistles of the apostles, especially those of St. Paul, this righteousness is frequently and highly celebrated, seeming, indeed, the main and principal subject of the doctrines of the gospel.

In the stead of many others, let this serve for all; Rom. i. 17, "For therein" [viz. in the gospel] "is the righteousness of God revealed ἐκ πίστεως εἰς πίστιν, *from faith to faith*:" which words may be a good comment upon the foregoing clause.

I. The law teacheth faith; that is, that we believe in God. But the gospel directs us to proceed 'from faith to faith,' viz. from faith in God to faith in Christ: for true and saving faith is not a mere naked recumbency immediately upon God, which faith the Jews were wont to profess, but faith in God by the mediation of faith in Christ.

II. In the law the righteousness of God was revealed *condemning*, but in the gospel it was revealed *justifying* the sin-

ner. And this is the great mystery of the gospel, that sinners are justified not only through the grace and mere compassion and mercy of God, but through divine justice and righteousness too, that is, through the righteousness of Christ, who is Jehovah, "the Lord our Righteousness."

And<sup>k</sup> the Spirit of truth when he came did *reprove* and instruct *the world* concerning these two great articles of faith, wherein the Jews had so mischievously deceived themselves; that is, concerning true saving faith, faith in Christ; and also concerning the manner or formal cause of justification, viz. the righteousness of Christ.

But then, how can we form the argument? "I go unto the Father; therefore the world shall be convinced of my justifying righteousness."

I. Let us consider that the expression, "I go unto the Father," hath something more in it than "I go to heaven." So that by this kind of phrase our Saviour seems to hint, "That work being now finished, for the doing of which my Father sent me into the world, I am now returning to him again." Now the work which Christ had to do for the Father was various: the manifestation of the Father; preaching the gospel; vanquishing the enemies of God, sin, death, and the devil: but the main and chief of all, and upon which all the rest did depend, was, that he might perform a perfect obedience or obediential righteousness to God.

God had created man, that he might obey his Maker: which when he did not do, but being led away by the devil grew disobedient, where was the Creator's glory? The devil triumphs that the whole human race in Adam had kicked against God, proved a rebel, and warred under the banners of Satan. It was necessary, therefore, that Christ, clothing himself in the human nature, should come into the world and vindicate the glory of God, by performing an entire obedience due from mankind and worthy of his Maker. He did what weighed down<sup>l</sup> for all the disobedience of all mankind, I may say, of the devil's too; for his obedience was infinite. He fulfilled a righteousness by which sinners might be justified,

<sup>k</sup> *English folio edition*, vol. ii. p. 605. quæ præponderavit inobedientiis omnium mortalium. [Orig. Latin.]

<sup>l</sup> Persolvit ergo obedientiam,

which answered [*æquipollebat*] that justice<sup>m</sup> that would have condemned them; for the righteousness was infinite. This was the great business he had to do in this world, to pay such an obedience, and to fulfil such a righteousness; and this righteousness is the principal and noble theme and subject of the evangelical doctrine, Rom. i. 17: of this the world must primarily and of necessity be convinced and instructed to the glory of him that justifieth, and the declaration of the true doctrine of justification. And this righteousness of his was abundantly evidenced by his going to the Father, because he could not have been received there, if he had not fully accomplished that work for which he had been sent.

II. It is added, not without reason, “and ye see me no more;” i.e. “Although you are my nearest and dearest friends, yet you shall no more enjoy my presence on earth; by which may be evinced, that you shall partake of my merits; especially when the world shall see you enriched so gloriously with the gifts of my Spirit.”

Ver. 11: *Περὶ δὲ κρίσεως, ὅτι ὁ ἀρχων, &c. Of judgment, because the prince, &c.*] It is well known that *the prince of this world was judged* when our Saviour overcame him by the obedience of his death, Heb. ii. 14: and the first instance of that judgment and victory was when he arose from the dead: the next was when he loosed the Gentiles out of the chains and bondage of Satan by the gospel, and bound him himself, Rev. xx. 1, 2: which place will be a very good comment upon this passage.

And both do plainly enough evince that Christ will be capable of judging the whole world, viz. all those that believe not on him, when he hath already judged the prince of this world. This may call to mind the Jewish opinion concerning the judgment that should be exercised under the Messiah, that he should not judge Israel at all, but the Gentiles only; nay, that the Jews were themselves rather to judge the Gentiles, than that they were to be judged. But he that hath judged the prince of this world, the author of all unbelief, will also judge every unbeliever too.

Ver. 12: *Οὐ δύνασθε βαστάζειν ἅπτι. Ye cannot bear them now.*] Those things which he had to say, and they could not

<sup>m</sup> *Leusden's edition*, vol. ii. p. 666.



*bear yet*, were the institution of the Christian sabbath, and the abolishing of the Jewish (the reason and foundation of which, viz. his resurrection, they yet understood not); the rejection of the Jewish nation, when they expected 'that the kingdom should be restored to Israel,' Acts i. 6; the entire change of the whole Mosaic dispensation, and the bringing in of all nations in common within the pale of the church: these and such like things as these belonging to the kingdom of God, Acts i. 3, they could not yet bear. For though he had plainly enough discoursed to them the destruction of Jerusalem, Matt. xxiv, yet it is a question, whether they apprehended either that their whole nation must be utterly cast off, or that the rites<sup>n</sup> of Moses should be antiquated, although he had hinted something of this nature to them more than once.

Ver. 13: "Ὅσα ἂν ἀκούσῃ λαλήσει. *Whatsoever he shall hear, that shall he speak.*] And ver. 14, ἐκ τῶν ἐμοῦ λήψεται, *he shall receive of mine.* He speaks according to the dialect and custom of the nation, and so to the capacity of his auditors: אַם שְׁמַעוּ אוֹמְרִים *If they have heard, they teach*<sup>o</sup>: it is spoken of a judge in the lower Sanhedrim consulting a higher court, first, that of the triumvir: *and if they hear, they teach*; if not, then he goes to the supreme court of all.

The latter clause, *he shall receive of mine*, seems taken from Isa. xi. 2, especially if the word λήψεται be the same with יקח: but if our Saviour expressed the sense of that word by יקבל, he did in that also follow the familiar manner of speaking known amongst the vulgar. And it should seem he inclined rather to this sense, because he does not say, λήψεται καὶ δώσει, *he shall receive of mine and give*; but λήψεται καὶ ἀναγγελεῖ, *he shall receive and shew it unto you*: by which the Jew would understand מן תלמודי יקבל *he shall receive of my doctrine, or from my instructions.* For the Holy Spirit is sent as an instructor from the Son, as the Son is sent as a Redeemer from the Father.

Ver. 16: Καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα. *And ye shall see me, because I go to the Father.*] "A little while, and ye shall not see me, because I go to the Father; and ye

<sup>n</sup> *English folio edit.*, vol. ii. p. 606.      <sup>o</sup> Sanhedr. cap. 11. hal. 2.

shall see me, because I go to the Father;" i.e. "Ye shall not see me personally, but virtually." It is true, they did not see him when he lay in the grave; and they did see him when he rose again: but I question whether these words ought to be taken in this sense, because it would sound somewhat harshly here what is added, "Ye shall see me, because I go to the Father." I would therefore rather understand it of his ascending into heaven; after which they saw him, indeed, no more personally, but they did see him in the influences and gift of his Holy Spirit. And so what follows agrees well enough with this sense of the words, ver. 23; "In that day ye shall ask me nothing" [as ye were now about to inquire of me, ver. 19]: "ask the Father in my name; and he shall reveal to you whatever you shall ask of him."

Ver. 24: Ἔως ἄρτι οὐκ ᾔτησατε οὐδέν ἐν τῷ ὀνόματί μου. *Hitherto have ye asked nothing in my name.*] Understand this clause of the extraordinary gifts of the Spirit, and then all things will be easy. All the faithful did pray in the name of the Messiah; and these disciples, acknowledging Jesus to be the Messiah, did pray in the name of Jesus the Messiah. But *hitherto they had asked nothing extraordinary in his name*: not the power of working miracles; not the revelation of mysteries and of future things; not the spirit of prophecy, &c.: for<sup>p</sup> it was not necessary for them, as yet, to ask these things in his name whilst he was present with them, who could dispense it to them according to their instant necessities; but for the future, when himself should be gone from them, whatsoever they should ask the Father in his name, he would give it them. That prayer of the apostle's, Acts iv. 29, 30, is a good comment upon these words: "Ask such things as these in my name; and whatsoever you ask you shall receive, that your joy may be full, when you shall find by experience that I am still present with you when gone from you."

Those things which both here and elsewhere in the discourses of our Saviour might give occasion for scholastical discussion, I leave wholly to the schools, omitting many passages about which a great deal might be said, because they have been already the labours of other pens. It was my de-

<sup>p</sup> *Leusden's edition*, vol. ii. p. 667.

sign and undertaking only to note some things which were not obvious, and which others had not yet taken notice of; and not forgetting the title of this little work (being ‘*Horæ Hebraicæ et Talmudicæ*’), I have the more sparingly run out into scholastic or theological disputes.

CHAP. XVIII.<sup>q</sup>

VER. I : Πέραν τοῦ χειμάρρου τῶν Κέδρων. *Over the brook Cedron.*] There is a question among expositors about the article in the plural number τῶν, and the accent in Κέδρων; and that upon this occasion, that it might not be thought as if any relation were to be had here to *Cedars*, wherein one hath been deceived when he thus comments upon it: “It is called the brook *Cedron*, that is, of *Cedars*, that grow there.” So also the *Arab. Interp.* in this place, עבר ואדי אל'ארו *over the brook of Cedar*. But in 2 Sam. xv. 23, and 1 Kings ii. 37, he retains the word קדרון *Cedron*.

Amongst the Talmudists, קדר *kedar* signifies *dung*<sup>r</sup>: נפיש קטילי קדר מנפחיו כפן where the Gloss renders קדר *kedar* by נקבים *the easing of nature*. *Aruch* renders it by רעי *dung*: and the sense of that clause is, *More die of inconvenient easing nature than of hunger*. I would not affirm that the word קדר was used in this sense in the primitive denomination of the brook *Kidron*; but rather that the brook was called so from *blackness*; the waters being blackened by the mud and dirt that ran into it; it being, indeed, rather the sink or common sewer of the city than a brook.

But when the word קדר was used for *dung*, which it might be at that time when the Greek version was made, perhaps those interpreters might translate the Hebrew word into Greek, which is not unusual with them; so that χειμάρρου τῶν Κέδρων might be the same with them as נחל קדרין *the brook of filth*.

“Οπου ἦν κήπος. *Where was a garden.*] The grandees of the nation had their gardens and places of pleasure about the city, yea, even in the mount of Olives: for there were none within the city itself. “The<sup>s</sup> blood that was over and

<sup>q</sup> *English folio edition*, vol. ii. p. 607.<sup>r</sup> *Schabb.* fol. 33. 1.<sup>s</sup> *Bava Kama*, cap. 7. ad fin.



above [*redundans*], after the sprinkling of the inward altar, was poured out towards the foundation on the west of the outward altar. And the blood that was over and above at the outward altar was poured out at the foot of it on the south side: and both the one and the other meeting together ran down through a conveyance under ground into the brook Kidron; וּנְמַכְרִין לַגַּנְנִין לִזְבֹּל וּמוֹעֲלִין בָּהֶן *and was sold to the gardeners to dung their gardens with*; which having bought they used for that purpose<sup>t</sup>."

For the blood, having been once dedicated to sacred use, might not be put to any common use without trespass; so that the gardeners paid so much money for it as would purchase a trespass offering.

Ver. 3: Μετὰ φανῶν καὶ λαμπάδων. *With lanterns and torches.*] The Talm. באבוקות ולפידים. Now what אבוקות φανὸς should signify we may make a guess out of *Succah*<sup>u</sup>; "They danced" [that is, in the feast of Tabernacles], "holding in their hand אור אבוקות של אור *burning torches.*" The Gloss is: "They threw up their torches into the air, and caught them again in their hands; and some there were so great artists in this exercise, they could do it, some with four, others with eight torches at once, throwing up one and catching another."

Ver. 10: Μάλχος *Malchus.*] A name very much in use amongst the Jews; Malluch, Neh. x. 4, 27: Μάλχον τὸν Ἀραβᾶ<sup>x</sup>, *Malchus the Arabian.* This was also the name of that implacable enemy to Christianity Porphyrius, and of his father before him. So Luke Holsteiney in the Life of Porphyrius, where he reckons up more of that name.

Christ had struck those to the ground that came to apprehend him, by the power of his word, that he might thereby provide for the flight of his disciples, and shew his own divine power. They, getting up again, accost him; Judas kisseth him; they lay hands upon him; and then Peter draws his sword, &c.

Ver. 13<sup>z</sup>: Πρὸς Ἀνναν πρῶτον *To Annas first.*] For "Annas

<sup>t</sup> Joma, fol. 58. 2.

<sup>u</sup> Fol. 51. 2.

<sup>x</sup> Joseph. Antiq. lib. xiii. 9. [xiii. 5. 1.]

<sup>y</sup> [De Vita Porphyr. c. 2. Ed. Rom. 1630.]

<sup>z</sup> *English folio edition*, vol. ii. p. 608.



was father-in-law to Caiaphas," as also סגן דכהנים *the sagan of the priests*, Luke iii. 2 : סגן כהניא, Targ. in 2 Kings xxiii.

4. Now *sagan* was the same with הממונה *the prefect or ruler*, which we have so frequent mention of amongst the Rabbins.

הממונה<sup>a</sup> להם אמר להם, *The 'ruler' saith unto them.* Gloss : סגן היינו, *The 'ruler' is the 'sagan'*<sup>b</sup>. ממונה הוא סגן *'sagan' is the same with 'ruler.'*

There is frequent mention amongst the<sup>c</sup> Talmudists<sup>d</sup>, of R. Ananias, סגן הכהנים, *the sagan of the priests*. He was destroyed, with Rabban Simeon and Ismael, at the siege of Jerusalem<sup>e</sup>. But I am apt to think he was that sharp and unjust judge that St. Paul had to do with, Acts xxiii, rather than our Annas in this place.

Why they should carry our Saviour, when they had taken him, before Annas the sagan, sooner than to Caiaphas the high priest, the evangelist gives us one reason, viz. "because he was father-in-law to Caiaphas;" under which another reason may be deduced, viz. that he was the older man, of greater experience and skill in the law : for there were sometimes some high priests that were very unlearned fellows, as may be gathered from that supposition in *Joma*<sup>f</sup>; "If the high priest be a wise man, he expounds; if not, they expound to him. If he be accustomed to reading, he reads himself; if not, they read before him."

But for the *sagan of the priests*, it was very necessary he should be a man of learning, because his charge was about the things and service of the Temple, and was bound to be always assistant and present there, when the high priest was seldom there, or conversed in those affairs.

לא היה ממונה לכהונה גדולה עד ; *Juchasin and Aruch* ; שבעשה סגן *No one could by right be promoted to the high priesthood, unless he had first been sagan.* A good cautious provision indeed, that so in the time of their saganship they might gain experience in the laws and rituals, and might be the better fitted for the high priest's chair. But when it

<sup>a</sup> *Joma*, cap. 3. hal. 1.

<sup>b</sup> *Sanhedr.* fol. 19. 1.

<sup>c</sup> *Leusden's edition*, vol. ii. p. 668.

<sup>d</sup> *Joma*, fol. 8. 1.

<sup>e</sup> *Shekalim*, cap. 6. hal. 1, &c.

*Tsemach David*, *Juchasin*, fol. 57.

<sup>f</sup> *Cap.* 1. hal. 6.

came to that pass, that persons were made high priests for their money, and not for their deserts, it might easily happen that very unlearned wretches might sometimes possess that seat. And perhaps Caiaphas himself was of this stamp.

It seems therefore that they led Jesus to Annas first, that Caiaphas might be directed by his counsel; and, himself being but little versed in things of this nature, might proceed in this affair by the steerage of his father-in-law. And let this high priest pardon me if I ascribe that sentence of his, "It is expedient that one man should die for the people, and not that the whole nation should perish," not to his prudence and gravity, but to his rashness and cruelty; although the Holy Spirit directed it to its proper end, which the high priest himself did not dream of.

There might be another reason why they led Christ *before Annas first*, but that I shall speak of anon.

Ἄς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκεῖνον *Which was the high priest that same year.*] If the Gloss which I had upon these very same words, chap. xi. 51, will not so well fit here as they did there, we may add this also, which will suit well enough in both places; that is, that there was so great a vicissitude and change in the high priesthood, there being a new high priest almost every year, that it was not unnecessary to set down this particular circumstance, *Caiaphas was high priest for that year.*

"In the second Temple, which stood but four hundred and twenty years, there were more than three hundred high priests within that time. Of these four hundred and twenty years, deduct those forty wherein Simeon the Just ministered, and those eighty wherein Jochanan sat, and those ten wherein Ismael Ben Phabi, and (as it is said) those eleven wherein Eleazar Ben Harsom governed; and then reckon, and you will find that hardly any other high priest sat out his whole year."

But this number of high priests is very much lessened in *Vajicra Rabba*<sup>h</sup>: "Under the first Temple, because they that served therein served in the truth, there were but eighteen high priests, the father, the son, and grandson successively. But under the second Temple, when that honour came to be ob-

<sup>g</sup> Joma, fol. 9. 1.

<sup>h</sup> Fol. 189. 1.

tained by money [there are also that say how they murdered one another by charms and witchcrafts], there were fourscore high priests served in that time: fourscore and one, say some; fourscore and two, say others; and there are that say fourscore and four. Amongst these, Simeon the Just sat forty years: but when the place was bought and sold, the years of enjoying it were cut short. The story goes of one that sent his son with two bushels of silver [to purchase the high priest's office], and the bushels themselves were silver. Another sent his son with two bushels of gold, and the bushels themselves were of gold too."

As<sup>i</sup> to this difference of numbers, we will not much trouble our heads about it: perhaps the Gemarists might reckon the sagans together with the high priests, for they were indeed deputed to minister in their stead, if any uncleanness had happened to them. Let there be fourscore high priests, or thereabouts, it is certain that so frequent were the changes and successions amongst them, that the high priest of this year was hardly so the year that went before or that followed after. Although indeed in this Caiaphas it was something otherwise, yet did the evangelist justly and properly enough add this clause, *that he was the high priest that same year*; tacitly noting the common state of affairs as to the office of high priest at that time.

Ver. 15: Ἡκολούθει δὲ τῷ Ἰησοῦ Σίμων Πέτρος, &c. *And Simon Peter followed Jesus, &c.*] There are some that apprehend in this place some interruption in the order of the story: they would therefore have the twenty-fourth verse weaved in here, "Annas sent Jesus bound to Caiaphas:" because what is here related and so on seems all to have been done in Caiaphas's hall, and not in Annas's.

This order the Syr., Arab., Vulg. interpreters, and others do still observe: Nonnus, [Dionysius] Carthusianus<sup>k</sup>, Beza, and, as he quotes him, St. Cyril, invert it. It is true there is here a tacit transition, and a trajection of the<sup>l</sup> words in verse 24, which is not very usual; but neither the one nor the other seems to be without some reason for it.

I. It is told us, Matt. xxvi. 56, and Mark xiv. 50, that "all

<sup>i</sup> *English folio edit.*, vol. ii. p. 609.

<sup>k</sup> [In *Evang. Joh. art. xlv.*]

<sup>l</sup> *Leusden's edition*, vol. ii. p. 669.



the disciples forsook him, and fled." So that probably 'Peter and that other disciple' was amongst the number when it is said *they all fled*. The transition of our evangelist therefore seems to teach us that neither 'Peter nor the other disciple' followed Christ to Annas's house; but being surprised and confounded with a very great fear, hid themselves for a while; and (not till after some time) recollecting themselves, they put forward amongst the crowd to Caiaphas's hall, or else came thither after them.

II. Annas alone could determine nothing judicially concerning Christ: for when an inquiry must be made concerning his disciples, and the nature of his doctrines, when witnesses must be produced *pro* and *con*, this necessarily required a session of the Sanhedrim. He sent him therefore to Caiaphas, where the Sanhedrim also was; and the evangelist lets the mention of that alone till he came to relate their way of proceeding.

But why, or by what right, should Annas be absent from the Sanhedrim? Could there be any right or legal proceeding in the great council, if the whole number of seventy-one elders were not complete? Let Maimonides give the answer<sup>m</sup>: "It is not necessary that the whole bench of seventy-one should all sit together in their places in the Temple; but when it is necessary for them all to meet, let them be called together. ובשאר העתות *But at other times*, if any one of them have any business of his own, he may go out and do his affairs and return again. This provision is made, that there might never be fewer than twenty-three sitting together during the whole session. If any have occasion to go forth, let him look about him and see if there be twenty-three of his colleagues in the court, then he may go out; if not, he must stay till some other enter." We give another reason of Annas's absence by and by.

" 'Ο δὲ μαθητὴς ἐκεῖνος ἦν γνωστὸς τῷ ἀρχιερεῖ *That disciple was known unto the high priest.*] Nonnus supposes that other disciple known to the high priest, ἰχθυοβόλου παρὰ τέχνης, *from his fishing trade*. Others guess other reasons; but to determine any thing in this matter would look rashly. However this knowledge of the high priest came about, it is certain this disciple had the greater opportunity ללמד עליו זכות

<sup>m</sup> In Sanhedr. cap. 3.



to have stood in the defence of his Master as a witness in his behalf. For,

דיני נפשות פותחין לזכות ואין פותחין "לחובה" *Capital judgments begin always on the defendant's side, and not on the accuser's.* It is lawful for all to plead on the defendant's side, not so on the accuser's."

"They<sup>o</sup> begin on the defendant's side. One of the witnesses saith, יש לי ללמד עליו זכות, *I have something to say in his defence.* If any of his disciples say, 'I have wherewith to accuse him,' משותקין אותו, *they enjoin him silence.* If the disciple say, 'I can offer something in his defence,' they call him up and place him among themselves, and suffer him not to go down thence the whole day after."

Did they thus proceed with our Saviour? did they endeavour first for the clearing his innocency? and were there any witnesses produced for this purpose? If so, then here were 'Peter and that other disciple,' who could have witnessed in his behalf: but Peter denies that he ever knew him.

Ver. 18P: "Οτι ψύχος ἦν. *For it was cold.*"] It was the very dead of night, almost at cockerowing. Our countryman Biddulph<sup>q</sup>, who was at Jerusalem at the very time when they were wont to celebrate the Passover, gives us the reason of this cold by his own experience. He acknowledgeth indeed that he found it so hot at that time as we usually feel it in our own country about midsummer, that he could not but wonder how Peter, at that time of the year, should be so cold. But within a few days his doubt was resolved, for there were mighty dews fell, which not being wholly dried up by the sun made it very cold, especially in the night, &c.

Nay, the traditional fathers suppose there may be frost and snow in the time of Passover, by that canon of theirs; "They<sup>r</sup> do not intercalate the year לא מפני שלג ולא מפני השנה *either for snow or for frost.*"

The intercalation of the year respected chiefly the Paschal solemnity; namely, that by the interposing of the intercalated month all things might be ripe and fit for that feast.

<sup>n</sup> Sanhedr. fol. 32. 1.

<sup>o</sup> Ibid. fol. 40. 1.

<sup>p</sup> *English folio edit.*, vol. ii. p. 610.

<sup>q</sup> [u. s. p. 121.]

<sup>r</sup> Maimon. Kiddush. hodesh, c. 4.

If when it came to the month Nisan the barley was not yet ripe enough to offer the sheaf of the first fruits, then they put a month between, which they called the second Adar. So if the ways were so bad that people could not travel up to Jerusalem, if the bridges were so broken that they could not pass the rivers, they intercalated or put a month between, that at the coming in of the month Nisan every thing might be ready that was requisite for the Paschal solemnity. But if frost or snow should happen when Nisan was entering in its ordinary course, they did not put a month between upon that account. From whence it is plain that frost and snow did sometimes happen at that time.

Ver. 21: 'Επερώτησον τοὺς ἀκηκοότας. *Ask them which heard me.*] Does not Jesus here appeal to the common right and rule amongst themselves? viz. that the witnesses in behalf of the defendant might be heard first. But who, alas! was there that durst witness for him? It is said, indeed, that "the chief priests, and elders, and all the council, sought false witness *against* him," Matt. xxvi. 59. But did they seek any true witness *for* him? or did they indeed deal with the witnesses against him as their customs obliged them to have done? did they search their testimony by a strict and severe examination? *did they terrify them* מאיימין, or by grave exhortations admonish them to say nothing but the truth? This by right ought to have been done<sup>s</sup>: but we have reason to suppose it was not done.

Ver. 28: 'Αλλ' ἵνα φάγωσι τὸ πάσχα. *But that they might eat the Passover.*] I. We have already shewn, in our notes upon Mark xiv. 12, that the eating of the Paschal lamb was never, upon any occasion whatever, transferred from the evening of the fourteenth day, drawing to the close of it; no, not by reason of the sabbath, or any uncleanness that had happened to the congregation; so that there needs little argument to assure us that the Jews ate the lamb at the same time wherein Christ did. Only let me add this: suppose they had entered Pilate's house, and had defiled themselves by entering the house of a heathen, yet might not that defilement come under the predicament of טביל יום? If so, then they might wash themselves in the evening, and be clean

<sup>r</sup> Leusden's edition, vol. ii. p. 670.

<sup>s</sup> Sanhedr. c. 4.

enough to eat the Paschal lamb, if it had been to have been eaten on that evening: but they had eaten it the evening before.

II. Τὸ πάσχα, *the Passover*, therefore here doth not signify the Paschal lamb, but the Paschal *Chagigah*: of which we will remark these two or three things:

1. Deut. xvi. 2, וְזָבַחְתָּ פֶסַח, "*Thou shalt sacrifice the Passover unto the Lord thy God, of the flock and the herd.*" Where R. Solomon; "The flocks are meant of the lambs and the kids; the herd of the *Chagigah*." And R. Bechai *in locum*: "The flocks פֶסַח דְּחִיּוּב are for the due of the Passover; the herd, לְשִׁלְמֵי חֲגִיגָה for the sacrifices of the *Chagigah*." So also R. Nachmanid: "The herd, לְחֹג חֲגִיגָה for the celebration of the '*Chagigah*.'" *Pesachin*<sup>t</sup>: פֶסַח בָּקָר זֶה חֲגִיגָה *The flock for the Passover, the oxen for the Chagigah.*

Where<sup>u</sup> the Gloss. p. 1: "Doth not the Passover consist wholly of lambs and kids? Exod. xii. 5. If so, why is it said בָּקָר *oxen*? To equal every thing that is used in the Passover. מֵה פֶסַח דְּבַר שֶׁהוּא חֹבֶה *As the Passover* [i.e. the Paschal lamb] *is of due*, and is not taken but מִן הַחֹלִיין *out of the common flocks*," neither from the first-born nor from the tenths]; "so this also [i.e. of the oxen] is of due, and not taken but out of the common herd." See 2 Chron. xxx. 24, &c., and xxxv. 8, 9.

2. The *Chagigah* was for joy and mirth, according to that in Deut. xvi. 14, "And thou shalt rejoice in the feast," &c. Hence the sacrifices that were prepared for that use are called שְׁלָמֵי שְׂמֵחָה *sacrifices of peace or eucharistic offerings, sacrifices of joy and mirth.*

3. The proper time of bringing the *Chagigah* was the fifteenth day of the month. *Aruch* in חָג: "They ate, and drank, and rejoiced, and were bound to bring their sacrifice of *Chagigah* on the fifteenth day;" i. e. the first day of the feast, &c.

There might be a time, indeed, when they brought their *Chagigah* on the fourteenth day; but this was not so usual;

<sup>t</sup> Fol. 70. 2.

<sup>u</sup> *English folio edition*, vol. ii. p. 611.



and then it was under certain conditions. "When<sup>x</sup> is it that they bring the *Chagigah* at the same time with the lamb? בומן שהוא בא בחול בטהורה ובמועט *When it comes on another day in the week, and not on the sabbath; when it is clean, and when it is small.*" Let the Gloss explain the last clause; and for the two former, we shall do that ourselves.

במועט: "If the lamb be less than what will satisfy the whole company, then they make ready their *Chagigah*, eating that first, and then the lamb," &c. And the reason is given by another Glosser; viz. that the appetites of those that eat might be pretty well satisfied before they begin the lamb: for if they should fall upon the lamb first, it being so very small, and the company numerous and hungry, they would be in danger of breaking the bones, whiles they gnaw it so greedily.

For this and other reasons the Rabbins account the *Chagigah* of the fourteenth day to be many degrees less perfect than that of the fifteenth; but it would be very tedious to quote their ventilations [*discussiones*] about it. Take only these few instances:

"R. Issai<sup>y</sup> saith, 'The *Chagigah* on the fourteenth day is not our duty.'" And a little after: "R. Eliezer saith, 'By the peace offerings which they slay on the evening of the feast, a man doth not his duty, either as to rejoicing, or as to *Chagigah*.'" *Chagigah*."

And now let us return to the words of our evangelist.

III. It was the fifteenth day of the month when the fathers of the council refused to enter into the prætorium, lest they should be defiled; for they would eat the Passover, that is, the *Chagigah*.

1. The evangelist expresseth it after the common way of speaking, when he calls it the *Passover*. "It is written<sup>z</sup>, Observe the month of Abib: ועשית פסח *and keep the Passover*: לשם פסח כל עשיותיו שיהיו *that all that you do may go under the denomination of the Passover.*" עגל ופר פסח<sup>a</sup> *The calf and the young bullock which they kill in the name of the Passover, or for the Passover.*

<sup>x</sup> Pesachin, fol. 89. 2.

<sup>y</sup> Pesachin, ubi supr.

<sup>z</sup> Zevachin, fol. 7. 2.

<sup>a</sup> Menacoth, fol. 3. 1.



Whence we may observe, the *calf* is the Passover as well as the *lamb*.

2. The elders of the Sanhedrim prepare and oblige themselves to eat the *Chagigah* [the Passover] on that day, because the next day was the sabbath; and the *Chagigah* must not make void the sabbath.

השבת<sup>b</sup> אין דוחה את חגיגה *The Chagigah doth not set aside the sabbath.* Hence that we quoted before, that the *Chagigah* was not to be brought upon the sabbath day<sup>c</sup>, as also not in case of uncleanness: because however the *Chagigah* and defilement might set aside the Passover, yet it might not the sabbath.

Ver. 31: Ἡμῶν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα. *It is not lawful for us to put any man to death.*] Doth Pilate jest or deride them, when he bids them “take him, and judge him according to their own law?” It cannot be denied but that all capital judgment, or sentence upon life, had been taken from the Jews for above forty years before the destruction of Jerusalem, as they oftentimes themselves confess. But how came this to pass? It is commonly received, that the Romans, at this time the Jews’ lords and masters, had taken from all their courts a power and capacity of judging the capital matters. We have spoken largely upon this subject in our notes upon Matt. xxvi. 3. Let us superadd a few things here:

“Rab<sup>d</sup> Cahna saith, When R. Ismael Bar Jose lay sick, they sent to him saying, ‘Pray, sir, tell us two or three things which thou didst once tell us in the name of thy father.’ He saith to them, ‘A hundred and fourscore years before the destruction of the Temple, the wicked kingdom’ [the Roman empire] reigned over Israel. Fourscore years before the destruction of the<sup>e</sup> Temple, גורו טומאה על ארץ העמים *they*” [the fathers of the Sanhedrim] “*determined about the uncleanness of the heathen land*, and about glass vessels. Forty years before the destruction of the Temple, the Sanhedrim removed and sat in the *Tabernæ*. What is the meaning of this tradition? Rabh Isaac Bar Abdimi saith, ‘They did not

<sup>b</sup> Pesachin, ubi supr.

<sup>c</sup> *Leusden’s edition*, vol. ii. p. 671.

<sup>d</sup> *Avodah Zarah*, fol. 8. 2.

<sup>e</sup> *English folio edit.*, vol. ii. p. 612.

judge קנסות דיני *judgments of mulcts.*” The Gloss is : “Those are the judgments about finding any that offered violence, that entice a maid, and the price of a servant. When, therefore, they did not sit in the room *Gazith*, they did not judge about these things; and so those judgments about mulcts or fines ceased.”

Here we have one part of their judiciary power lost, not taken away from them by the Romans, but falling of itself, as it were, out of the hands of the Sanhedrim. Nor did the Romans indeed take away their power of judging in capital matters, but they, by their own oscitancy, supine and unreasonable lenity, lost it themselves. For so the Gemara goes on :

“Rabh Nachman Bar Isaac saith, ‘Let him not say that they did not judge judgments of mulcts, but that they did not judge capital judgments. And whence comes this? כיון רדוּוּ דנפישוּ להוּ רוצחין ולא יכלי למידן, *When they saw that so many murderers multiplied upon them, that they could not well judge* and call them to account, they said, It is better for us that we remove from place to place, לא לחייב כי היכי דלא *for how can we otherwise*” [sitting here and not punishing them] “*not contract a guilt upon ourselves?*”

They thought themselves obliged to punish murderers while they sat in the room *Gazith* : שזמקום גורם, *for the place itself engaged them to it.* They are the words of the Gemarists. Upon which the Gloss : “The room *Gazith* was half of it within and half of it without the Holy Place. The reason of which was, that it was requisite that the council should sit near the Divine Majesty. Hence it is that they say, ‘Whoever constitutes an unfit judge, is as if he planted a grove by the altar of the Lord : as it is written, Judges and officers shalt thou make thee :’ and it follows presently after, ‘Thou shalt not plant thee a grove of any trees near unto the altar of the Lord thy God,’ Deut. xvi. 18, 21. They removed therefore from *Gazith*, and sat in the *Tabernæ*. Now though the *Tabernæ* were upon the Mountain of the Temple, yet they did not sit so near the Divine Majesty there as they did when they sat in the room *Gazith*.”

Let us now, in order, put the whole matter together :

I. The Sanhedrim were most stupidly and unreasonably remiss in their punishment of capital offenders, going upon this reason especially, that they accounted it so horrible a thing to sentence an Israelite to death. Forsooth, he is of the seed of Abraham, of the blood and stock of Israel; and you must have a care how you touch such a one !

“ R. Eliezer<sup>f</sup> Bar R. Simeon had laid hold on some thieves. R. Joshua Bar Korchah sent to him, saying, חמץ בן יין ‘*O thou vinegar, the son of good wine*’” [i. e. O thou wicked son of a good father], “ ‘ how long wilt thou deliver the people of God to the slaughter?’ He answered and said, מכלה קוצים מן הכרם ‘*I root the thorns out of the vineyard.*’ To whom the other, ‘ Let the Lord of the vineyard come and root them out himself.’” It is worth noting that the very thieves of Israel are the people of God : and O ! they must not be touched by any means, but referred to the judgment of God himself.

“ Whens R. Ismael Bar R. Jose was constituted a magistrate by the king, there happened some such thing to him; for Elias himself rebuked him, saying, ‘ How long wilt thou deliver over the people of God to slaughter?’” Hence that<sup>h</sup> which we alleged elsewhere : “ The Sanhedrim that happens to sentence any one to death within the space of seven years is called ‘ a destroyer.’ R. Eleazar Ben Azariah saith, ‘ It is so, if they should but condemn one within seventy years.’”

II. It is obvious to any one, how this foolish remissness and letting loose the reins of judgment would soon increase the number of robbers, murderers, and all kind of wickedness : and, indeed, they did so abundantly multiply, that the Sanhedrim neither could nor durst, as it ought, call the criminals to account. The laws slept while wickedness was in the height of its revels ; and punitive justice was so out of countenance, that, as to uncertain murders, they made no search ; and certain ones they framed no judgment against.

“ Since<sup>i</sup> the time that homicides multiplied, the beheading the heifer ceased.” And in the place before quoted in *Avodah*<sup>k</sup>;

<sup>f</sup> Bava Mezia, fol. 83. 2.

<sup>g</sup> Ibid. fol. 64. 1.

<sup>h</sup> Maccoth, fol. 7. 1.

<sup>i</sup> Sotah, fol. 47. 1.

<sup>k</sup> Fol. 8. 2.



“When they saw the number of murderers so greatly increase, that they could not sit in judgment upon them, they said, ‘Let us remove,’” &c.

So in the case of adultery, which we also observed in our notes upon chap. viii. “Since<sup>1</sup> the<sup>m</sup> time that adultery so openly advanced under the second Temple, they left off trying the adulteress by the bitter water,” &c.

So that we see the liberty of judging in capital matters was no more taken from the Jews by the Romans than the beheading of the heifer or the trial of the suspected wife by the bitter waters was taken away by them; which no one will affirm. But rather,

III. When<sup>n</sup> the Sanhedrim saw that it was in vain to struggle against the mighty torrent and inundation of all manner of wickedness, that *played rex*<sup>o</sup> and encroached so fast upon them, and that the interposure of their authority could do nothing in suppressing them, they being incapable of passing judgment as they ought, they determine not to sit in judgment at all. And whereas they thought themselves bound by the majesty and awfulness of the place, while they sat in the room *Gazith* [in the very Court of Israel before the altar], to judge according to the sacredness of the place, but could not indeed do it by reason of the daring pride and resolution of the criminals, they threw themselves out of that apartment, and went further off into the place where the exchangers’ shops were kept in the Court of the Gentiles, and so to other places, which we find mentioned in *Rosh hashanah*<sup>p</sup>.

IV. It is disputed whether they ever returned to their first place *Gazith*, or no. It is affirmed by the Gloss in *Avodah Zarah*<sup>q</sup>: “When for a time they found it absolutely necessary, they betook themselves again to that room.” We have the same also elsewhere upon this tradition:

“It<sup>r</sup> is a tradition of R. Chaia. From the day wherein the Temple was destroyed, though the Sanhedrim ceased, yet the

<sup>1</sup> *Leusden’s edition*, vol. ii. p. 672.

<sup>m</sup> Maimon. in *Sotah*, cap. 3.

<sup>n</sup> *English folio edition*, vol. ii. p. 613.

<sup>o</sup> Cum viderent Patres Synhedrii inane esse contendere contra illu-

viem et inundationem maleficiorum ingruentium et grassantium,” &c. *Orig. Latin.*

<sup>p</sup> Fol. 31. 1.

<sup>q</sup> Fol. 8. 2.

<sup>r</sup> Chetubb. fol. 30. 1.



four kinds of death" [which were wont to be inflicted by the Sanhedrim] "did not cease. For he that had deserved to be stoned to death, he either fell off from some house, or some wild beast tore and devoured him. He that had deserved burning, he either fell into some fire or some serpent bit him. He that had deserved to be slain" [i. e. with the sword], "was either delivered into the hands of a heathen king, or was murdered by robbers. He that had deserved strangling was either drowned in some river, or choked by a squinancy [*angina*]."

But it may be objected, Why is it said, "From the time that the Temple was destroyed," and not, "Forty years before the destruction of the Temple?" To this the Gloss answereth: "Sometimes, according to the urgency and necessity of the time, the Sanhedrim returned to the room *Gazith*," &c. It is further excepted *לא היו נפשות ברצחה לעולם* "But they never returned to sit in capital causes; or to try murders. For the reason of their removal at first was because the numbers of homicides so increased upon them," &c.

V. When the great council did not sit in *Gazith*, all courts for capital matters ceased everywhere else. One Gloss saith thus: "They took no cognizance of capital matters in any of the lesser sessions, so long as the great Sanhedrim did not sit in the room *Gazith*." Another saith; "What time the great Sanhedrim sat in its proper place, where it ought, near the altar, then thou shalt make thee judges in all thy gates, to judge in capital causes: but when that removed, then all cognizance about those matters ceased."

VI. The Sanhedrim removed, as we have already seen, from *Gazith*, forty years before Jerusalem was destroyed: and this is the very thing that was said, "Forty years before the destruction of the city, judgment in capital causes was taken away from them." And now let the reader judge what should be the reason of their being deprived of this privilege: whether the Romans were in fault; or whether rather the Jews, nay, the Sanhedrim itself, had not brought it upon themselves. When the Sanhedrim flitted from *Gazith*: all judgment of this kind vanished, and upon what reasons they did thus flit we have learned from their own pens.

We will not contend about the time when these forty years should first begin; though I am apt to think they might begin about half a year before Christ's death. The words which we have under consideration, spoken by the Sanhedrim to Pilate, seem to refer wholly to the reason we have already mentioned: "It is not lawful for us to put any man to death." Why is it not lawful? Because, being forced by the necessity of the times, we retired from the room *Gazith*, where if we sit not, neither we ourselves nor any court under us can take any cognizance of causes of life and death.

But what necessity of times could urge you to remove? So greatly did the criminals multiply, and grew to such a head, that we neither could nor durst animadvert upon them, according to what the majesty of the place might expect and require from us if we should sit in *Gazith*.

That must be observed in the evangelists, that when they had had Christ in examination in the palace of the high priest all night, in the morning the whole Sanhedrim met, that they might pass sentence of death upon him. Where then was this that they met? Questionless in the room *Gazith*; at least if they adhered to their own rules and constitutions: "Thither they betook themselves sometimes upon urgent necessity." The Gloss before quoted excepts "only the case of murder;" which, amongst all their false accusations, they never charged Christ with.

But however suppose it were granted that the great council met either in the *Tabernæ* or some other place, (which yet by no means agreed with their own tradition,) did they deal truly, and as the matter really and indeed was, with Pilate, when they tell him, "It is not lawful for us to put any man to death?" He had said to them, "Take ye him, and<sup>s</sup> judge him according to your law." We have indeed judged and condemned him, but we cannot put any one to death. Was this that they said in fact true? How came they then to stone the protomartyr Stephen? How came they to stone Ben Satda at Lydda<sup>t</sup>? How came they to burn the priest's daughter alive that was taken in adultery<sup>u</sup>?

It is probable they had not put any one to death as yet,

<sup>s</sup> *English folio edition*, vol. ii. p. 614.

<sup>t</sup> Heros. Sanhedr. fol. 25. 4.

<sup>u</sup> Bab. Sanhedr. fol. 52. 1. Juchasin, fol. 51. 1.

since the time that they had removed out of *Gazith*; and so might the easilier persuade Pilate in that case. But their great design was to throw off the odium of Christ's death from themselves, at least amongst the vulgar crowd, fearing them, if the council themselves should have decreed his execution. They seek this evasion, therefore, which<sup>x</sup> did not altogether want some colour and pretext of truth: and it succeeded according to what they did desire; Divine Providence so ordering it, as the evangelist intimates, ver. 32, "That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die:" that is, be crucified, according to the custom of the Romans.

Whilst I am upon this thought, I cannot but reflect upon that passage, than which nothing is more worthy observation, in the whole description of the Roman beast in the Revelation, chap. xiii. 4: "The dragon which gave power unto the beast." We cannot say this of the Assyrian, Babylonish, or any other monarchy; for the Holy Scriptures do not say it. But reason dictates, and the event itself tells us, that there was something acted by the Roman empire in behalf of the dragon which was not compatible with any other, that is, the putting of the Son of God to death. Which thing we must remember, as often as we recite that article of our creed, "He suffered under Pontius Pilate;" that is, was put to death by the Roman empire.

Ver. 38: *Τί ἐστιν ἀλήθεια*; *What is truth*?] Christ had said, "For this cause came I into the world, that I should bear witness to the truth:" q. d. "I will not deny but that I am a king, as thou hast said; for for this end I came, that I should bear witness to the truth, whatever hazards I should run upon that account." Upon this Pilate asks him, *What is truth*? that is, "What is the true state of this affair? that thou, who art so poor a wretch, shouldst call thyself a king, and at the same time that thou callest thyself a king, yet sayest thy kingdom is not of this world? Where lies the true sense and meaning of this riddle?"

But supposing when Christ said, he came "that he should bear witness to the truth," he meant in general the *gospel*; then Pilate asks him, *What is that truth*? However, the evan-

<sup>x</sup> *Leusden's edition*, vol. ii. p. 673.



gelist mentions nothing, either whether our Saviour gave him any answer to that question, or whether indeed Pilate stayed in expectation of any answer from him.

## CHAP. XIX.

VER. 2: Πλέξαντες στέφανον ἐξ ἀκανθῶν, &c. *Platted a crown of thorns, &c.*] A most unquestionable token this, that Christ's kingdom was not of this world, when he was crowned only with *thorns and briars*, which were the curse of this earth, Gen. iii. 18. Herod had put upon him a purple robe, Luke xxiii. 11; and the soldiers added this crown. It is likewise said, that they also clothed him with this robe, that is, after he had been stripped, in order to be scourged.

Ver. 13: Εἰς τόπον λεγόμενον Λιθόστρωτον *In a place that is called the Pavement.*] What is it could be objected against it, should we say, that the evangelist, by this title of *the Pavement*, should mean the room *Gazith*, where the Sanhedrim sat? and that, when the Jews would not go into Pilate's judgment hall, he would himself go into theirs?

Aristeas<sup>y</sup> tells us concerning the Temple, "that it looked towards the east, the back parts of it towards the west; τὸ δὲ πᾶν ἔδαφος λιθόστρωτον καθέστηκεν, *but the floor was all paved with stone.*" To this the Talmudists all witness; and to the Pavement especially Josephus by a memorable story<sup>z</sup>: One Julian, a centurion in Titus's army, pursuing and killing the Jews with infinite hardness and strength, in the very court of the Temple, having many and very sharp nails fastened to the bottom of his shoes, ὥσπερ τῶν ἄλλων στρατιωτῶν ἕκαστος, *as every other soldier had*, καὶ κατὰ λιθοστρώτου τρέχων, *and running along upon the pavement*, his heels tripped up, and he fell backward," &c.

But had not the room *Gazith* a pavement laid in a more than ordinary manner? Whence else had it its name? "It is called גזית לשכת *the room Gazith* (saith *Aruch*), because it was paved with *smooth square stone.*" Were not all the other places so too?

They<sup>a</sup> distinguish between לבינין and כפיסין and גזית and

<sup>y</sup> *English folio edition*, vol. ii. p. 1266. l. 9. [vi. i. 8.]

p. 615.

<sup>a</sup> Bava Mezia, fol. 117. 2. Bathra,

<sup>z</sup> De Bell. Jud. lib. 6. c. 6. [Huds. fol. 2. 1.]



גזית and that is, *bricks, half bricks, squared hewn stones, and rough or unhewn*. Now, therefore, when there were so many apartments about the courts, were *those* all paved with rough stone or bricks, and *this* only of square and hewn stone? Without doubt the whole building was much more uniform. And then we shall hardly find out any more probable reason why this place was particularly and above all other rooms called *Gazith*, but that it was laid with a more noble and rich pavement than all the rest. And, therefore, what should forbid that *Λιθόστρωτον*, the *Pavement*, should not in this place be meant of the room *Gazith*?

*Obj.* But *Gazith* was in the holy place; and it was not lawful for Pilate, being a Gentile, to enter there.

*Sol.* I. If he would do it ‘*per fas et nefas*’ [*si per vim vellet*], who could hinder him?

II. It is a question whether he could not sit in that room, and yet be within the bounds of the Court of the Gentiles, into which it was lawful for a Gentile to enter. Half of that room, indeed, was within the court of Israel; but there the fathers of the council themselves did not sit, because it was lawful for none to sit in that court but the king only. The other half part in which they sat was in *Chel*, and extended itself, as it should seem, into the Court of the Gentiles. For if חל [*Chel*] was but ten cubits’ breadth within the walls<sup>b</sup>, it would be much too narrow a room for seventy men to sit in, if the *Gazith* did not extend itself a little within the Court of the Gentiles.

Ἐβραϊστὶ δὲ Γαββαθᾶ. *But<sup>c</sup> in the Hebrew, Gabbatha.*] The Syriac renders it by גפיפתא [*περίβολος*] a *mound* or *fence*: which may fall in with what we have said: for חל *Chel*, in which was part of this room, was the fence to [*περίβολος*, *ambiens*] all the courts, excepting the Court of the Gentiles.

But let us see whether Γαββαθᾶ is Hebrew for *Λιθόστρωτον* or no. That גב *Gab*, amongst other things, signifies a *surface*, doth not stand in need of much proof: and so the *pavement* and *surface* of the floor are convertible. And as that room might be peculiarly called *Gazith* in the ancient Jewish language, upon the account of its *pavement*; so might it in their more modern language be called גבא or גבתא, for

<sup>b</sup> Middoth, cap. 2. hal. 3.

<sup>c</sup> *Leusden’s edition*, vol. ii. p. 674.

the same reason. What if that in *Jerusalem Sanhedrim*<sup>d</sup>, *גב מעלה בזה הבית* *should be rendered, the elders that sit in the upper 'Gab' in the Mount of the Temple.* But we will not contend.

Ver. 14: Ἦν δὲ παρασκευὴ τοῦ πάσχα. *And it was, &c.] The preparation of the Passover; that is, of the Chagigah, as we have already noted at chap. xviii. 28; and more largely at Mark xiv. 12; where also we took notice of the following passage, Ὅρα δὲ ὥσεὶ ἔκτην. About the sixth hour.*

Ver. 20: Ἑβραϊστί. *In the Hebrew.] That is, in the Chaldee tongue, or the language of those Jews on the other side Euphrates [lingua Trans-euphratensium], as before at chap. v.*

Ver. 22<sup>e</sup>: Ὅ γέγραφα, γέγραφα. *What I have written I have written.] This was a common way of speaking amongst the Rabbins. "A<sup>f</sup> widow if she take" [or occupy] "the moveables" of her husband deceased for her own maintenance, מה שתפסה תפסה What she takes she takes; i. e. that which she hath done stands good, and the moveables go to her.*

"If<sup>g</sup> any one shall say, I bind myself to offer an oblation out of the frying pan [*de sartagine*], and offers indeed something from a gridiron [*de craticula*], and so on the contrary; מה שהביא הביא that which he hath offered he hath offered." That is (and indeed it is frequently used amongst them), מה שעשוי עשוי that which is done is done, and cannot be recalled.

"If<sup>h</sup> the putting off the shoe of the husband's brother be before the spitting in his face, or the spitting in his face before the putting off the shoe, מה שעשוי עשוי that which is done is done," and it stands good.

Pilate doth almost act the prophet as well as Caiaphas. *What I have written [Jesus of Nazareth, the King of the Jews] I have written, and it shall stand and obtain; nor shall they have any other king Messiah than this for ever.*

Ver. 23: Ἐλαβον τὰ ἱμάτια—καὶ τὸν χιτῶνα, &c. *They took his garments—and coat, &c.] By the word ἱμάτια, garments, we are to understand all his clothes, excepting his coat, or upper garment; for which, because it was without seam, they cast lots.*

<sup>d</sup> Fol. 18. 3.

<sup>e</sup> *English folio edit.*, vol. ii. p. 616.

<sup>f</sup> Chetubb. fol. 96. 1.

<sup>g</sup> Menacoth, fol. 3. 1.

<sup>h</sup> Jevamoth, fol. 106. 2.

Targumist upon Psalm xxii. 18. עלי פתגי ירמון ערבין. *They cast lots upon my sindon, or linen.* For פתגא with him is *sindon, or linen*, Prov. xxxi. 24: that is, סדין *sindon*, as it is the same with מלית *talith*, the upper coat.

Matt. v. 40: "If any man will take away thy χιτῶνα, *coat*," or outward garment, "let him have thy ἱμάτιον," *inward garment*, "also."

Ver. 25: Εἰστήκεισαν δὲ παρὰ τῷ σταυρῷ. *There stood by the cross, &c.* [בני קם תותי זקיפה וקא *He stood under the cross [or the gallows] and wept.* It is told of R. Eliezer Ben R. Simeon, who, being very angry, had commanded a fuller to be hanged; לבתר רנה דעתיה *but his wrath abating, and he coming to himself*, went after him to have freed him, but could not; for they had hanged the man before he came. He therefore repeated that passage, "He that keepeth his lips and his tongue keepeth his soul from trouble. He stood under the gallows and wept," &c.

Μαρία ἡ τοῦ Κλεοπά. *Mary of Cleophas.*] That is, 'Mary the wife of Cleophas,' or Alpheus. For,

I. Consult Mark xv. 40: "There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses." Now it is well enough known that Alpheus was the father of James the less and of Joses, Matt. x. 3.

II. We very oftentimes meet with the name חלפֿי amongst the Talmudists, which, in the reading, may be turned either into *Alphai* or *Cleophi*<sup>k</sup>. R. Berechiah בר זיבד וחלפֿי *R. Chaijah<sup>l</sup> and R. Achah say חלפֿי*—"R.<sup>m</sup> חלפֿי asked R. Jochanan." חלפֿאי<sup>n</sup>.

Ver. 26. Γύναι, ἰδοὺ, ὁ υἱός σου. *Woman, behold thy son!*]

I. אלמנה ניונת מנכסי<sup>o</sup> יורשין. *The widow is maintained by the goods of the heirs* [of him that is deceased] "so long as she remain a widow, till she receive her dower."

II. Joseph being deceased, and Jesus<sup>p</sup> now dying, there were no heirs, and probably no goods or estate, for the support and maintenance of his mother Mary. This, Christ at

<sup>i</sup> Bava Mezia, fol. 83. 2.

<sup>k</sup> Echah rabbathi, fol. 79. 4.

<sup>l</sup> Midras Coheleth, 82. 4.

<sup>m</sup> Hieros. Nazir, fol. 53. 3.

<sup>n</sup> Beresh: Rabb. fol. 14. 4.

<sup>o</sup> Maimon. in אישות c. 18.

<sup>p</sup> Leusden's edit., vol. ii. p. 675.



his last breath takes particular care of; and probably had made provision before; for it is hardly conceivable that this was the first overture he had with St. John in this affair<sup>q</sup>, but that he had obtained a promise from him, in his mother's behalf, some time before this. And hence perhaps that peculiar love he bore to him beyond all the rest. So that those words, *Woman, behold thy son!* and on the other side to him, *Behold thy mother!* seem no other than as if he had said, "This man, from the time that thou art now deprived of thy son, shall be in the stead of a son to thee, and shall cherish and provide for thee:" and so, vice versa, to his disciple John.

Ver. 29: Σκεῦος οἶν ἔκειτο ὄξους μεστόν. *There was set a vessel full of vinegar.*] But was not this an unusual and uncustomary thing, that there should be a vessel filled with vinegar? Should it not have been rather οἶν ἑσμυρρυσμένον, with myrrhate wine, or wine mingled with myrrh? as it is Mark xv. 23.

It seems evident, from the other evangelists, that our Saviour had the proffer of something to drink at two several times.

I. Before he was nailed to the cross, Matt. xxvii. 33, 34, "When they were come unto a place called Golgotha, they gave him vinegar to drink mingled with gall," ver. 35, "and they crucified him." It was the custom towards those that were condemned by the Sanhedrim to allow them a cup, but it was of wine mingled with myrrh or frankincense; that by drinking that their brains might intoxicate, and themselves become the more insensible of their torments, and less apprehensive of their death.

When<sup>r</sup> any one was leading out to execution, משקין אותו they gave them to drink a little frankincense in a cup of wine. Οἶνον ἑσμυρρυσμένον, Mark xv. 23. And they gave it for this reason, as it immediately follows, כדי שתטרה דעתו, viz. that their understanding might be disordered. It was a narcotic draught, on purpose to disguise and stupify the senses.

"Wine mingled with myrrh," saith Mark ;—"vinegar

<sup>q</sup> *English folio edit.*, vol. ii. p. 617.

<sup>r</sup> Sanhedr. fol. 43. 1.



mingled with gall," saith Matthew. Perhaps both these were administered; for it follows, in the place above quoted, נשים יקרות שבירושלם היו מתנדבת ומביאות אותן, *The women of quality in Jerusalem were wont to bring them this cup of their own accord.* And no doubt there were women in Jerusalem enough that would not be wanting in this good office towards Jesus: but he, saith St. Mark, would not receive it. After this, it is probable, the soldiers, or some of the Jews, might, in scorn and derision, offer him a draught of vinegar and gall, of which he also refused to drink. But be it so, that there was but one cup given him, and that of vinegar mingled with gall, yet we have observed, in our notes upon Matt. xxvii. 34, how easily these two evangelists may be reconciled.

II. As to those that were condemned by the Sanhedrim, there was no need that they should have any other drink than the intoxicating wine; for they were quickly dead, and felt no thirst. But the cross kept the wretch a long time in exquisite torment, and those torments provoked a mighty thirst. So that perhaps there might be a vessel, full either of water or something else that was drinkable, placed near the cross, by which he that was crucified might allay his thirst, as need should require. Whether this vinegar might be according to the custom of the Romans, or whether only offered at this time in sport and mockery, I will make no inquiry at present. Christ knew beforehand that vinegar would be given him when he should say, "I thirst;" and therefore did he on purpose say, "I thirst," that vinegar might be given him, and the prophecy fulfilled.

Πλήσαντες σπόγγον ὄξους. *And they filled a sponge with vinegar.*] ספוג שבלע משקין *The sponge which sucks up the drink.* שפוג שבלע משקין טמאים *"The<sup>s</sup> sponge that drinks up any moisture that is unclean, though it be dry on the outside, yet if it fall into a furnace it defileth it."*

Καὶ ὑσσώφῳ περιθέντες. *And put it upon hyssop.*] Matt. xxvii. 48; περιθεὶς καλάμῳ, *put it on a reed.* So also St. Mark.

I. If אוזב signify *hyssop*, as the nearness of sound might

<sup>s</sup> Kelim, cap. 9. hal. 4.

persuade us it doth, then there are several kinds of it. כל אֹזֶב שִׁישׁ לוֹ שֵׁם לוֹוִי פָסוּל *Whatever<sup>t</sup> hyssop hath an adjunct [or an epithet] is not fit*; that is, to sprinkle the unclean. For there was, as it follows afterward, יֹזֶב יוֹן *Grecian hyssop*: אֹזֶב כּוּחַלֹת *fucous hyssop*, perhaps of the colour of blacklead: אֹזֶב רוֹמִי *Roman hyssop*: and אֹזֶב מִדְּבָרִי *wild hyssop*.

II. Now, that there was a sort of *hyssop* that grew into stalks, like canes or reeds, is evident from that which immediately follows in the next halach, where it is thus distinguished<sup>u</sup>; לִקְטוֹ לְאֹכְלִין, and לִקְטוֹ לְעֵצִים *He gathers hyssop for food, and he gathered it for wood*. Partly also from *Succah*<sup>x</sup>, where, amongst the mention that is made of canes and reeds and twigs, wherewith they were wont to cover the booths they made at the feast of Tabernacles, this אֹזֶב *hyssop* is reckoned up for one.

Ver. 31: <sup>ה</sup>Ἦν γὰρ μεγάλη ἡ ἡμέρα ἐκείνου τοῦ σαββάτου.] *That sabbath day was an high day*: because, 1. It was the sabbath. 2. It was the day when all the people presented themselves in the Temple, according to that command in Exod. xxiii. 17. 3. That was the day when the sheaf of the first fruits was offered according to that command, Lev. xxiii. 10, 11.

I. On the fifteenth day of the month was a holy day, the first day of the feast, wherein they made ready their Chagigah, with which they feasted together for joy of the feast. That is worth our noting<sup>y</sup>; “Every day they swept the ashes of the altar at the time of cockcrowing: only on the day of Expiation they did it at midnight; וּבִרְגְלִים *and on the three feasts they did it after the first watch*.” A little after: “In the three feasts, when infinite numbers of Israelites<sup>z</sup> assembled, and numberless sacrifices were offered, they swept the ashes off the altar just after the first watch. וְלֹא הָיְתָה קְרִיאַת גִּבּוֹר מִגַּעַת עֹד *For before cockcrowing, the court was crowded with Israelites*.” I do not scruple here to render קְרִיאַת גִּבּוֹר, by *cockcrowing*; although in the very

<sup>t</sup> Parah, cap. 11. hal. 7. <sup>u</sup> *English folio edit.*, vol. ii. p. 618. <sup>x</sup> Fol. 13. 1.

<sup>y</sup> Joma, fol. 20.

<sup>z</sup> *Leusden's edit.*, vol. ii. p. 676.

place alleged, it is under the controversy, whether it signify *cockcrow*ing, or the proclamation of the *sagan*, or ruler of the Temple; viz. that proclamation mentioned <sup>a</sup>, “The *sagan* saith unto them, ‘Go and see whether the time for slaying the sacrifices be at hand.’ If it were time, then he that was sent out to see returned with this answer, ‘The day begins to break,’” &c.

If the phrase *קריאת גבר* be to be taken in this sense, then however we see that the people were assembled together before morning light: and yet I do not doubt but it ought to be rendered *the cockcrow*ing, which might be made clear by many good proofs, if there were place or leisure for it. Now the people’s assembling in the court thus soon in the morning on these feast days was upon this account; because on the first day of the feast, innumerable *peace offerings* [שלמים] were to be made, which were the *Chagigah*; and on the second day, as many burnt offerings for the appearance of the people before the Lord [*comparitione*].

It is true indeed the victims were not slain before the morning light; but we may very well suppose that before they could be slain they must be searched and examined by the Mumcheh, or any that were deputed to that office, to see whether the beasts allotted for sacrifice were without blemish, and fit for the altar, yea or no. And upon this account they assembled, and the sacrifices were brought into the court so early in the morning. And now let us call a little to mind Annas the *sagan*, or ruler of the Temple. Might not he also be in the Temple very early in the morning? Did not his charge require it, to see that all things might be provided and put into a readiness for the service of that day? Let us consider what hath been newly quoted; “The *sagan* or ruler saith, ‘Go and see if the time for killing the sacrifice be come;’” i. e. whether daylight appear or no. And from hence, it may be, we may gather the reason why Annas was not amongst the rest in Caiaphas’s palace; and why they brought our Saviour before him first; viz. because his affairs in the Temple would not permit him to sit at that time with the Sanhedrim; and yet they had a mind Christ should be carried before him, before he himself should<sup>a</sup> be

<sup>a</sup> Joma, fol. 28. 1.



called away into the Temple for the necessary discharge of his office there.

At the due time the sacrifices appointed for the *Chagigah* were slain: those parts of them that pertained to the altar or to the priest were given to them; the rest of the beast was shared amongst the owners that had offered it; and from thence proceeded their feasting together, and their great mirth and rejoicings, according to the manner of that festival.

This was the παρασκευὴ τοῦ πάσχα, ver. 14, *the preparation of the Passover*, and that was the πάσχα, the *Passover*, to which the elders of the council reserving themselves would by no means enter into the judgment hall, chap. xviii. 28.

II. That day drawing towards night, those that were deputed by the Sanhedrim to reap the sheaf of the first fruits went out<sup>b</sup>: “Those that were deputed by the Sanhedrim to reap went forth *מערב יום טוב* *in the evening of the feast day.*” [the first day of the feast], “and bound their corn in sheafs pretty near the ground, that the reaping might be the easier. All the neighbouring towns about gathered together, that it might be done with the greater pomp. When it grew duskish, he that was about to reap said, ‘The sun is set;’ and they answered, ‘Well.’ ‘The sun is set;’ and they answered, ‘Well.’ ‘With this sickle;’ ‘Well.’ ‘With this sickle;’ ‘Well.’ ‘In this basket;’ ‘Well.’ ‘In this basket;’ ‘Well.’ And if it happened to be on the sabbath day he said<sup>c</sup>, ‘On this sabbath;’ and they answered, ‘Well.’ ‘On this sabbath;’ ‘Well.’ ‘I will reap,’ and they said, ‘Reap.’ ‘I will reap;’ ‘Reap.’ And so as he said these things thrice over, they answered thrice to every one of them, ‘Well, Well, Well.’ And all this upon the account of the *Baithuseans*, who said, ‘The sheaf of the first fruits ought not to be reaped on the close of the feast day.’”

About that hour of the day wherein our Saviour was buried, they went forth to this reaping; and when the sabbath was now come, they began the work; for the sabbath itself did not hinder this work.

“R. Ananias<sup>d</sup>, the *sagan* of the priests, saith, ‘On the sab-

<sup>b</sup> Menacoth, fol. 65. 1.

<sup>c</sup> *English folio edit.*, vol. ii. p. 619.

<sup>d</sup> Menacoth, fol. 63. 2.



bath day they reaped the sheaf only to the measure of one seah, with one sickle, in one basket:’ but upon a common day they reaped three seahs, with three sickles, in three baskets. But the wise men say, ‘The sabbath days and other days as to this matter are alike.’”

III. This night they were to lodge in Jerusalem, or in booths about, so near the city that they might not exceed the bounds of a sabbath day’s journey.”

In the morning, again, they met very early in the court, as the day before, and the sacrifices are brought for the people’s appearing before the Lord: the sheaf of first fruits is offered in its turn: the rites and usages of which offering are described in the place above quoted. So that upon this ‘high day’ there happened to be three great solemnities in one, viz. the sabbath, the sheaf offering, and the *הֵאָרִי* the appearing of the people in the court before the Lord, according to the command, Exod. xxiii. 17.

Ver. 34: Λόγῃ αὐτοῦ τὴν πλευρὰν ἔνυξε. *With a spear pierced his side.*] The Arabic version of the Erpenian edition adds the word *הֵאָרִי* he pierced his *right* side; afraid (as it should seem) lest the miracle should not be great enough, if the blood and water should have been supposed to have issued from his left side because of the water that is said to be contained in the pericardium: which being pierced, it is conceived blood and water could not but upon natural reasons flow out of it. But this issue of blood and water had something of mystery in it beyond nature: if nothing preternatural had been in it, I hardly imagine the evangelist would have used that threefold asseveration concerning the truth of the thing as we see he doth; “And he that saw it bare record,” &c.

Ἐξῆλθεν αἷμα καὶ ὕδωρ. *Came there out blood and water.*] It is commonly said that the two sacraments<sup>c</sup> of the new testament, *water* and *blood*, flowed out of this wound: but I would rather say that the antitype of the old testament might be here seen.

I. The apostle teacheth us that the ratification of the old covenant was by *blood* and *water*, Heb. ix. 19; “Moses took the blood of calves and of goats, with water,” &c. I confess,

<sup>c</sup> Leusden’s edition, vol. ii. p. 677.

indeed, that Moses makes no mention of *water*, *Exod. xxiv*: but the apostle, writing to the Hebrews, does not write without such authority as they could not tell how to gainsay. And if my memory do not fail me, I think I have read somewhere among some of the Jewish authors (but the place itself has unhappily slipped from me), that when there was some pause to be made betwixt the slaying of the sacrifice and the sprinkling of the blood upon the altar (such a kind of pause as Moses made when he read to the people the articles of their covenant), they mingled water with the blood, lest it should congeal and coagulate. However, the authority is sufficient that the apostle tells us that the first testament was dedicated by *blood and water*. The antitype of which is clearly exhibited in this ratification of the new testament: and hence it is that the evangelist, by so vehement asseverations, confirms the truth of this passage, because it so plainly answers the type, and gives such assurance of the fulfilling of it.

II. I must not by any means let pass that in *Shemoth Rabba*<sup>f</sup>; “‘He smote the rock, *וַיִּזְבּוּ כַּיִם* and the waters gushed out,’ Psalm lxxviii. 20, *וַאֲיֵן יִזְבּוּ אֱלֹא לִשְׁוֹן דָּם*, but the word *וַיִּזְבּוּ* signifies nothing else but blood; as it is said, *אִשָּׁה כִּי־יִזְבּוּ זֶבֶד דָּמָה*, ‘The woman that hath an issue of blood upon her,’ Levit. xv. 20. Moses therefore smote the rock twice, and first it gushed out blood, then water.”

“That rock was Christ,” 1 Cor. x. 4. Compare these two together: Moses smote the rock, and blood and water, saith the Jew, flowed out thence: the soldier pierced our Saviour’s side with a spear, and *water and blood*, saith the evangelist, flowed thence.

St. John concludes this asseveration of his, *ἵνα ὑμεῖς πιστεύσητε*, that ye might believe. It is not without moment what is commonly said, viz. that by this flowing out of water and blood, it is evident his pericardium was pierced; and so there was an undoubted assurance given of his death: but I hardly believe the evangelist in this clause had any direct eye towards it; for would he be so vehement in asserting, “He that saw bare record: and he knoweth that he saith true, that ye might

<sup>f</sup> Fol. 122. 1.

<sup>g</sup> English folio edition, vol. ii. p. 620.

believe" that Jesus was indeed dead? Surely there was no need of such mighty asseverations for that. Questionless, therefore, he would intimate something else, viz. that you may believe that this is the true blood of the new covenant, which so directly answers the type in the confirmation of the old. Nor do I think that the water itself, which issued from his side, was that only which was contained in the pericardium, but that something supernatural was in this matter.

Ver. 36: Ὅστούν οὐ συντριβήσεται αὐτοῦ. *A bone of him shall not be broken.*] These words may have some reference to that of Psalm xxxiv. 20: but they are more commonly referred by expositors to that law about the Paschal lamb, Exod. xii. 46: for "Christ is our Passover," 1 Cor. v. 7.

"If<sup>h</sup> any one *break a bone* of the Passover, let him receive forty stripes." "The<sup>i</sup> bones, the sinews, and what remains of the flesh, must all be burned on the sixteenth day. If the sixteenth day should happen on the sabbath" [and so indeed it did happen in this year wherein Christ was crucified], "then let them be burned on the seventeenth: for they drive away neither the sabbath nor any holy day."

Ver. 37: Ὀψονται εἰς ὃν ἐξεκέντησαν. *They shall look on him whom they pierced.*] It is observed by all expositors, how the Greek version in that place of Zechariah [xii. 10], from whence this passage is taken, doth vary: for they have it, ἐπιβλέψονται πρὸς με, ἀνθ' ὧν κατωρχήσαντο, *they shall look towards me, because they have insulted.* So the Roman edition, and so some others. Hence,

It is questioned whether those interpreters did so render the words; or whether this were not an interpolation. To pass by the testimonies of the ancients that ascribe it to the Seventy, let us observe these two things:

I. It is no unusual thing for the Greek interpreters in their renderings sometimes to favour the Jewish traditions, and sometimes the common interpretation of the nation. There want not instances of both kinds: it is the latter we have to do with at this time; wherein take one or two examples, instead of many that might be reckoned up.

What reason can be given that they should render

<sup>h</sup> Pesachin, fol. 84. 1.

<sup>i</sup> Ibid. fol. 83. 1.



[פִּפְתָּרִים] *Caphthorim* Καππάδοκες, *Cappadocians*, and [פִּפְתּוֹר] *Caphthor* Καππαδοκία, *Cappadocia*, Deut. ii. 23, but only because the Pelusiotes and Pelusium were commonly so termed by the Jews? Who could have imagined any reason why they should say of Eli, that ἔκρινε τὸν Ἰσραὴλ εἴκοσι ἔτη, *he judged Israel 'twenty' years*, when in the original it is *forty*, 1 Sam. iv. 18, but that they favoured the common figment of that nation, that the Philistines had such a dread of Samson, that for twenty years after his death they stood in as much awe of him as if he was then alive and judged Israel? Of this nature is their rendering בֶּרֶן *son* by παιδεία, *instruction*, (Psalm ii. 12). And upon some such account, no doubt, is this καταρχήσαντο in the place we are now treating of. For,

II. The Chaldee paraphrast thus renders the words לוֹמַר אֶתְלִילִי יִבְעוּן מִן קִדְמִי עַל דִּי אֶתְלִילִי *Rogabunt a facie mea, quoniam translati sunt: They shall ask after me, because they are carried away*. Which R. Solomon thus interprets: "They shall look back to mourn, because the Gentiles have pierced some of them and killed them in their captivity." Which agrees so well with the sense of the Greek<sup>k</sup> version, "They shall look on me [mourning, *lugentes*], because the Gentiles have insulted over my people in their captivity," that I cannot suspect any interpolation in the Greek copies: but rather think that καταρχήσαντο was the very word which the interpreters themselves did use; which rendering our evangelist deservedly rejects.

Think you that figment about Messiah Ben Joseph (to which the Talmudists<sup>1</sup> apply these words of Zechariah, as also doth Aben Ezra upon the place) was invented when the Greek version was first framed? If not, which is my opinion, then it is probable that the Chaldee paraphrast gave the sense that most obtained in the nation *at that time*, with which that of the Greek accords well enough. The interpreters rendering it according to the common opinion of the nation, read, as it seems, דִּקְרִי for דִּקְרִי; for it is a thing not unusual with them to be purblind either in earnest or

<sup>k</sup> *Leusden's edit.*, vol. ii. p. 678.

<sup>1</sup> *Succah*, fol. 52. 1.



through trifling; on purpose or through mere dimightedness. Nor is it any wonder that our evangelist should depart from their reading, when they depart from the text itself, which the Jews retain against their own comments upon it. They keep the word, but pervert the sense, especially Kimchi upon the place<sup>m</sup>. The Targumist something more modestly than either he or the Talmudic authors; but far enough from the mind of the prophet, although not from the mind and opinion of the nation in common upon that prophecy: which opinion you will easily suppose the Greek interpreter had an eye to, at least if you will admit R. Solomon as an expositor upon them.

## CHAP. XX.

VER. 1: Τῇ δὲ μιᾷ τῶν σαββάτων, &c. *The first day of the week, &c.*] “And David smote them,” מִיְהוֹשָׁף וְעֶרְהָעָרֶב מִיְּמָחֳרָתָם, 1 Sam. xxx. 17: Seventy, ἀπὸ ἑωσφόρου ἕως δελφης καὶ τῇ ἑσπέρῳ, *from the morning to the evening and on the morrow.* Vulg. “A vespera usque ad vesperam alterius diei, *From the evening to the evening of the next day.*” But the Rabbins<sup>n</sup>, “What is the meaning of למחרתם? שתי לילות ויום אחד *Two nights and one day.*” Kimchi: “From the evening of this day to the evening of the next, and all that evening to the twilight of the following day.”

Reckon the time from the laying of Christ in the grave to his resurrection, and the measures of both the times will agree: compare also the things themselves. In that space of time David conquered the Amalekites; in the same space of time our Saviour overcame death, hell, and Satan.

Ver. 5: Καὶ παρακύψας *He stooping down, &c.*] Standing within the cave, he bowed himself to look down into כּוּפִין the place where the body was laid, which was four cubits lower than the floor of the cave itself. See *Bava Bathra* about places of burial<sup>o</sup>; which place I have quoted and explained, *Centur. Chorograph.* cap. ult.

Ver. 12: “Ἐνα πρὸς τῇ κεφαλῇ, καὶ ἕνα πρὸς τοῖς ποσίν. *The one at the head, and the other at the feet.*” So were the cherubims

<sup>m</sup> *English folio edit.*, vol. ii. p. 621.<sup>n</sup> *Vajicra Rab.* fol. 188. 3.<sup>o</sup> *Cap. 6. hal. ult.*

placed at each end of the mercy seat, Exod. xxv. 18, 19. As to those cherubims that were in Solomon's Temple, 2 Chron. iii. 10, I cannot but by the way observe what I meet with in *Bava Bathra*<sup>p</sup>: "Onkelos the proselyte saith, כְּרוּבִים מַעֲשֵׂה זַעֲצוּעִים, 'The cherubims are like children going from their master.'" That is, with their faces turned partly towards their master, and partly towards the way wherein they were to go. For as the Gemarists, "When Israel obeyed the will of God, the cherubims looked towards one another; but when they did not, then they turned their faces towards the walls."

Thus Onkelos comments upon this place of the Chronicles. I hardly think he Targumizeth on the book; for the Targum, at least that which is in our hands, renders it, כְּרוּבִין עוֹבְדֵי שׁוֹשָׁנוֹן *Both the cherubim are made of lily work.*

Ver. 17: *Μή μου ἄπτου, οὐπω γὰρ ἀναβέβηκα, &c.* *Touch me not; for I am not yet ascended &c.*] These words relate to what he had spoken formerly about sending the Comforter, and that he would not leave them comfortless, &c. And this probably Mary Magdalene's mind was intent upon when she fell at his feet and would have embraced them. But he, "I must first ascend to my Father before I can bestow those things upon you which I have promised: do not therefore *touch me* and detain me upon any expectation of that kind; but wait for my ascension rather; and go and tell the same things to my brethren for their encouragement."

Ver. 23<sup>q</sup>: *Ἄν τινων ἀφῆτε τὰς ἁμαρτίας, ἀφίενται.* *Whose soever sins ye remit, they are remitted.*] He had formerly given them a power of 'binding and loosing;' and therefore probably bestows something more upon them now than what he had conferred before. For,

I. It would seem a little incongruous for our Saviour to use an action so new and unwonted, such as was his 'breathing upon them,' to vest them only with that power which he had before given them.

II. The power of 'binding and loosing' was concerned only in the articles and decisions of the law; this power which he now gives them reached to the sins of mankind. That power concerned the doctrines; this, the persons of men.

<sup>p</sup> Fol. 99. 1.

<sup>q</sup> *English folio edit.*, vol. ii. p. 622.

Now that we may understand the words that are before us, let us a little consider what is said, Luke xxiv. 46: "Thus it is written, and thus it behoved Christ to suffer, and to rise<sup>r</sup> from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Which words we may suppose he spoke before he uttered what is in this verse. And so might there not, upon the occasion of those words, arise some such scruple as this in the apostles' breasts: "Is it so indeed? must remission of sins be preached to those in Jerusalem who have stained themselves with the blood of the Messiah himself? 'Yes,' saith he, 'for whose soever sins ye remit, they are remitted unto them.'" To this those words of his upon the cross have some reference, Luke xxiii. 34; "Father, forgive them," &c. And, indeed, upon what foundation, with what confidence could the apostles have preached remission of sins to such wretched men, who had so wickedly, so cruelly, murdered their own Lord, the Lord of life, unless authorized to it by a peculiar commission granted to them from their Lord himself?

"*Ἀν τινῶν κρατῆτε, κεκράτηνται: Whose soever ye retain, they are retained.*"] Besides the negative included in these words, that is, "If you do not remit them, they shall not be remitted," there is something superadded that is positive. That is,

I. There is granted to them a power of smiting the rebellious with present death, or some bodily stroke.

II. A power of delivering them over to Satan. Whence had St. Peter that power of striking Ananias and Sapphira with so fatal a bolt, whence St. Paul that of striking Elymas blind, whence of delivering over Hymeneus and Alexander to Satan, if not from this very commission given them by Christ? Christ himself never exercised this power himself. There was not one person whom he struck either with death or any afflictive disease: some indeed he raised, when they had been dead, and infinite numbers of the sick and diseased, whom he cured: he snatched several from the power of the devils; he *delivered* none to them. That the apostles therefore might be capable of performing things of so high a nature,

<sup>r</sup> *Leusden's edit.*, vol. ii. p. 679.



it was necessary they should be backed and encouraged by a peculiar authority: which if we find not in this clause, "Whose soever sins ye retain, they are retained," where should we look for it? And therefore, when he endows his apostles with a power which he never thought fit to exercise in his own person, no wonder if he does it by a singular and unusual action; and that was 'breathing upon them,' ver. 22.

But we must know, that whereas, amongst other mighty powers conferred, we reckon that as one, viz. 'delivering over unto Satan,' we are far from meaning nothing else by it but 'excommunication.' What the Jews themselves meant by that kind of phrase, let us see by one instance:

הנהו תרתי כושאי דהוו דקיימי קמיה שלמה *Those two men of Cush that stood before Solomon, Elihoreph and Ahijah the scribes, sons of Shausha.* On a certain day Solomon saw the angel of death weeping: he said, 'Why weepst thou?' He answered, דקא דבעו מנאי הני תרתי כושאי דיתבי הכא *'Because these two Cushites entreat me that they may continue here.'* Solomon מסרינהו לשעיר *delivered them over to the devil*, who brought them to the borders of Luz; and when they were come to the borders of Luz they died."

Gloss: "He calls them Cushites [*ironically*], because they were very beautiful. They 'entreat me that they might continue here.' For the time of their death was now come: but the angel of death could not take their souls away, because it had been decreed that they should not die but at the gates of Luz. Solomon therefore delivered them over לשדדים *to the devils*; for he reigned over the devils, as it is written, 'And Solomon sat upon the throne of the Lord, for he reigned על העליונים ועל התחתונים *over those things that are above, and those things that are below.*'"

Josephus also makes mention of the power that Solomon had over the devils<sup>t</sup>. Παρέσχε δ' αὐτῷ μαθεῖν ὁ Θεὸς, καὶ τὴν κατὰ τῶν δαιμόνων τέχνην. *God taught him an art against demons.* The belief<sup>u</sup> of either of these stories is at the liberty of the reader. Only from the former we may make this observation, That a power of 'delivering over to Satan' was, even in the Jews' opinion, divine and miraculous. We acknowledge this to have been in the apostles, and in the apo-

<sup>s</sup> Succah, fol. 53. 1.

<sup>t</sup> Antiq. lib. 8. cap. 2. [Hudson, p. 339. 14.] [viii. 2. 5.]

<sup>u</sup> *English folio edit.*, vol. ii. p. 623.



stles only: and I know nowhere, if not in the words we are now treating of, from whence otherwise the original of this power and authority can be derived.

III. It seems further, that at this very time was granted to the apostles a commission to confer the Holy Spirit on those whom they found qualified, and that in these words, "Receive ye the Holy Ghost:" i. e. "Receive ye it to distribute it to others." For although it cannot be denied but that they received the Holy Ghost for other reasons also, and to other ends, of which we have already discoursed; yet is not this great end to be excluded, which seemed the highest and noblest endowment of all, viz. that Christ breathing upon them inspired them with the Holy Ghost, with this mighty authority and privilege, that they should be capable of dispensing it to others also.

Ver. 24: Θωμᾶς, ὁ λεγόμενος Δίδυμος, οὐκ ἦν μετ' αὐτῶν. *But Thomas, called Didymus, was not with them.*] I. The evangelist does not here, as the writers of lexicons, render the signification of a Hebrew name into Greek, when he tells us, "Thomas is also called Didymus;" but only lets us know that as he was called *Thomas* among the Hebrews, so was he called *Didymus* among the Greeks. There is not another amongst the twelve apostles of whom this is said. Simon indeed is called Peter; but these are really too distinct names: so was Nathanael called Bartholomew: but Thomas and Didymus both one name, of one signification in different languages. Perhaps Thomas was born in some place where the Jews and the Greeks promiscuously inhabited: such a place was the region of Decapolis; and so by the Hebrews he might be called by his Hebrew name, and the Greek by the Greeks.

II. The disciples had all fled and were dispersed when Christ was apprehended, Mark xiv. 50, except Peter and John. Whence it is said in ver. 2 of this chapter, that Mary Magdalene came to Peter, and "to the other disciple,<sup>x</sup> whom Jesus loved;" for she knew where she might find *them*; and so she could not for the rest. And thus scattered, as it should seem, they passed over the sabbath day; but when they heard that their Lord was risen, then they begin to associate again.

<sup>x</sup> *Leusden's edition*, vol. ii. p. 680.

But as yet Thomas had not got amongst them; and indeed Peter himself had been absent too, but that having seen the Lord he returned from Emmaus.

III. Thomas therefore not being present when our Saviour breathed on the rest and gave them the Holy Ghost, are we to suppose that he, by his absence, was deprived of this gift and privilege? No surely, for it was a privilege common to the whole apostolate, and peculiar to them as Apostles: so that however by his absence he might have missed of it, yet by reason of his apostolacy he could not. St. Paul, distant with a witness [*longissime absens*] while these things happened, both from the apostleship and religion too, yet when made an apostle, was withal adorned with this privilege.

Ver. 25: 'Εὰν μὴ ἴδω, &c. *Except I shall see, &c.*] They judge Moses once to have been thus weak and wavering in his faith: "When the holy blessed God said to Moses, Go down, for the people have corrupted themselves; he took the tables, and would not believe that Israel had sinned, saying, אִם אֵינִי רֹאֶה אֵינִי מֵאֲמִין *If I do not see, I will not believe.*"

"Thou<sup>z</sup> Racha, wouldest thou not have believed if thou hadst not seen?"

Ver. 26: Θυρῶν κεκλεισμένων· *The doors being shut.*] I would not easily believe that the intention of the evangelist in this place was to let us know that Christ penetrated the doors with his body; but rather that the doors were shut for fear of the Jews, as ver. 19; which he also reiterates in this verse, that he might let us know the disciples were still at Jerusalem, where their greatest danger lay. On the morrow, probably, they were to make towards Galilee.

Ver. 29<sup>a</sup>: Μακάριοι οἱ μὴ ἰδόντες, καὶ πιστεύσαντες· *Blessed are they that have not seen, and yet have believed.*] "R. Simeon Ben Lachish saith<sup>b</sup>, 'The proselyte is more beloved by the holy blessed God than that whole crowd that stood before mount Sinai. For unless they had heard the thunderings, and seen the flames and lightnings, the hills trembling, and the trumpets sounding, they had not received the law. But

<sup>y</sup> Shemoth Rabba, fol. 160. 1.

<sup>z</sup> Midr. Tillin, fol. 38. 4.

<sup>a</sup> *English folio edit.*, vol. ii. p. 624.

<sup>b</sup> Tanchum, fol. 8. 1.

the proselyte hath seen nothing of all this, and yet hath come in, devoting himself to the holy blessed God, and hath taken upon him the kingdom of heaven."

## CHAP. XXI.

VER. 2 : Σίμων Πέτρος, καὶ Θωμᾶς, &c. *Simon Peter, and Thomas, &c.*] Here are seven of the disciples mentioned, and but five of them named. Those two whose names are not recited probably were Philip and Andrew; as the four that were absent at the time were the sons of Alpheus, Matthew, Judas, Simeon, and James. Compare those that are mentioned, chap. i; and you may reasonably suppose the person not named there, ver. 37. 40, might be Thomas.

Ver. 3 : Ὑπάγω ἀλιεύειν *I go a fishing.*] Christ had ordered his apostles to meet him at a mountain in Galilee, Matt. xxviii. 16. It is plain, ver. 14, that he had not yet appeared to them there: so that it is something strange how they durst keep away from that mountain, and how the four newly mentioned durst be absent from the rest of their number. They knew the mountain without doubt; and if they knew not the time wherein Christ would make his appearance amongst them, why should they not abide continually there in attendance for him?

It should seem, that they did not look for him till the Lord's day, which had not yet been since they were come into Galilee. And perhaps the sons of Alpheus had, in their return from Jerusalem, betaken themselves amongst their relations, determining to be at that mountain on the Lord's day. These seven dwelt not far off the mountain, which was near Capernaum, and hard by the sea of Galilee: only Nathanael, who dwelt more remote in Cana, towards the extreme north parts of that sea. He was not yet gone home, but, waiting the appointed time, stayed here. Peter and Andrew dwelt in Capernaum, and so, probably, did James and John: Philip in Bethsaida, and Thomas (as we may conjecture from his Greek name *Didymus*) probably lived amongst the Syro-Grecians in Gadara, or Hippo, or some place in that country of Decapolis, not very far from Gennesaret.

Ver. 5 : Παῖδιά *Children.*] By what word soever Christ



expressed this *children* to them, whether תּוֹנוּקוֹת, or מְלִיא, as the Syriac; or דְּרוּקִיא, or בְּנִיא; it seems to be a very familiar and gentle compellation, that his disciples, from that very salutation of his, might discern him. They did not know him by sight, as appears, ver. 4: he would have them know him, therefore, by the title he gave them.

Προσφάγιον *Any meat.*] מֶזֶן לִסְעוּדָה, which is very usual amongst the Rabbins, may not unfitly be rendered<sup>c</sup> προσφάγιον, i. e. *meat for one single repast*: as if Christ should have said, “Children, have ye any<sup>d</sup> meat with you sufficient for a breakfast or a dinner?” But if προσφάγιον should signify any sort of *meat that must be eaten with bread*, as Camerarius thinks, then Christ’s words seem to have this meaning: “Here, I have bread with me: have you taken any thing, that we may eat this bread?” and so מֶזֶן *meat* may be distinguished from לחם *bread*.

Ver. 15: Ἀγαπᾷς με πλείον τούτων; *Lovest thou me more than these?* Why *more than these*? Might it not have been enough to have said, “*as well as these*?” For what reason had he to expect that Peter should love him *more* than the rest did? especially more than St. John, whom Christ himself had so loved, and who had stuck so close to him?

Christ seems, therefore, to reflect upon Peter’s late confidence, not without some kind of severity and reproof: q. d. “Thou saidst, O Simon, a little while ago, that thou wouldst never forsake me, no, not though all the other disciples should. Thou didst profess beyond all the rest that thou wouldst rather die than deny me; thou wouldst follow me to prison, to death; nay, lay down thy own life for me. What sayest thou now, Simon? Dost thou yet love me *more than these*? If thou thinkest thou art provided<sup>e</sup>, and canst hazard thy life for me, feed my sheep; and for my sake do thou expose thy life, yea, and lay it down for them.”

Βόσκει τὰ ἀρνία μου *Feed my lambs.*] If there be any thing in that threefold repetition, *Feed, Feed, Feed*, we may most fitly apply it to the threefold object of St. Peter’s ministry, viz. the Gentiles, the Jew, and the Israelites of the ten tribes.

I. To him were committed, by his Lord, the keys of the

<sup>c</sup> Leusden’s edit., vol. ii. p. 681.

<sup>d</sup> English folio edit., vol. ii. p. 625.

<sup>e</sup> Si paratus es et adhuc vitæ jacturam facere, &c. Orig. Latin.



kingdom of heaven, Matt. xvi; that he might open the door of faith and the gospel to the Gentiles, which he did in his preaching it to Cornelius.

II. In sharing out the work of preaching the gospel amongst the three ministers of the circumcision, his lot fell amongst the Jews in Babylon. James's lot was amongst the Jews in Palestine and Syria: and John's amongst the Hellenists in Asia.

III. Now amongst the Jews in Babylon were mixed the Israelites of the ten tribes; and to them did the gospel come by the ministry of St. Peter, as I have shewn more at large in another treatise.

To this, therefore, have the words of our Saviour a plain reference; namely, putting Peter in mind, that whereas he had, with so much confidence and assurance of himself, made such professions of love and constancy beyond the other disciples, pretending to a wonderful resolution of laying down his very life in that behalf, that he would now shew his zeal and courage in 'feeding the sheep' of Christ:—"Thou canst not, Simon, lay down thy life for me, as thou didst once promise; for I have myself laid down my own life, and taken it up again. 'Feed thou my sheep,' therefore; and be ready to lay down thy life for them, when it shall come to be required of thee."

So that what is here said does not so much point out Peter's primacy, as his danger; nor so much the privilege as the bond of his office, and at last his martyrdom: for that our Saviour had this meaning with him, is plain, because, immediately after this, he tells him by what death he should glorify God, ver. 18.

Ver. 22: 'Εὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι. *If I will that he tarry till I come.*] *Till I come*: that is, till I come to destroy the city and nation of the Jews. As to this kind of phrase, take a few instances:—

Our Saviour saith, Matt. xvi. 28, "There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom:" which must not be understood of his coming to the last judgment; for there was not one standing there that could live till that time: nor ought it to be understood of the resurrection, as some would have it; for

probably not only *some*, but, in a manner, *all* that stood there lived till that time. His *coming* therefore, in this place, must be understood of his coming to take vengeance against those enemies of his which would not have him to rule over them, as Luke xix. 12, 27.

Perhaps it will not repent him that reads the Holy Scriptures to observe these few things :

I. That <sup>f</sup> the destruction of Jerusalem and the whole Jewish state is described as if the whole frame of this world were to be dissolved. Nor is it strange, when God destroyed his habitation and city, places once so dear to him, with so direful and sad an overthrow ; his own people, whom he accounted of as much or more than the whole world beside, by so dreadful and amazing plagues. Matt. xxiv. 29, 30, "The sun shall be darkened, &c. Then shall appear the "sign of the Son of man," &c ; which yet are said to fall out within that generation, ver. 34. 2 Pet. iii. 10, "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat," &c. Compare with this Deut. xxxii. 22, Heb. xii. 26 : and observe that by *elements* are understood the Mosaic elements, Gal. iv. 9, Coloss. ii. 20 : and you will not doubt that St. Peter speaks only of the conflagration of Jerusalem, the destruction of the nation, and the abolishing the dispensation of Moses.

Rev. vi. 12, 14 ; "The sun became black as sackcloth of hair, &c. and the heaven departed as a scroll when it is rolled together," &c. Where, if we take notice of the foregoing plagues, by which, according to the most frequent threatenings, he destroyed that people, viz. the sword, ver. 4, famine, ver. 5, 6, and the plague, ver. 8 ; withal comparing those words, "Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us," with Luke xxiii. 30 ; it will sufficiently appear, that by those phrases is understood the dreadful judgment and overthrow of that nation and city. With these also agrees that of Jer. iv, from ver. 22 to 28, and clearly enough explains this phrase. To this appertain those and other such expressions as we meet with, 1 Cor. x. 11, "On us the ends of the world are come ;" and 1 Pet. iv. 7, "The end of all things is at hand."

<sup>f</sup> *English folio edition*, vol. ii. p. 626.

<sup>g</sup> *Leusden's edition*, vol. ii. p. 682.

II. With reference to this, and under this notion, the times immediately preceding this ruin are called ‘the last days,’ and *the last times*, אַחֲרֵית הַיָּמִים; that is, *the last times* of the Jewish city, nation, economy. This manner of speaking frequently occurs: which let our St. John himself interpret, 1 John ii. 18; “ ‘There are many antichrists; whereby we know that it is the last time:’ and that this nation is upon the very verge of destruction, when as it hath already arrived at the utmost pitch of infidelity, apostasy, and wickedness.”

III. With the same reference it is, that the times and state of things immediately following the destruction of Jerusalem are called ‘a new creation,’ ‘new heavens,’ and ‘a new earth,’ Isa. lxv. 17; “Behold, I create a new heaven and a new earth.” When should that be? Read the whole chapter; and you will find the Jews rejected and cut off; and from that time is that new creation of the evangelical world among the Gentiles.

Compare 2 Cor. v. 17 and Rev. xxi. 1, 2; where, the old Jerusalem being cut off and destroyed, a new one succeeds; and new heavens and a new earth are created.

2 Pet. iii. 13: “We, according to his promise, look for new heavens and a new earth.” The heavens and the earth of the Jewish church and commonwealth must be all on fire, and the Mosaic elements burnt up: but we, according to the promise made to us by Isaiah the prophet, when all these are consumed, look for the new creation of the evangelical state.

IV. The day, the time, and the manner of the execution of this vengeance upon this people are called, ‘the day of the Lord,’ ‘the day of Christ,’ ‘his coming in the clouds, in his glory, in his kingdom.’ Nor is this without reason; for from hence doth this form and mode of speaking take its rise:

Christ had not as yet appeared but in a state of humility; contemned, blasphemed, and at length murdered by the Jews: his gospel rejected, laughed at, and trampled under foot: his followers pursued with extreme hatred, persecution, and death itself. At length, therefore, he displays himself in his glory, his kingdom, and power; and calls for those cruel enemies of his, that they may be slain before him.

Acts ii. 20: “Before that great and notable day of the



Lord come." Let us take notice how St. Peter applies that prophecy of Joel to those very times; and it will be clear enough, without any commentary, what that 'day of the Lord' is.

2 Thess. ii. 2: "As that the day of Christ is at hand," &c. To this also do those passages belong, Heb. x. 37, "Yet a little while, and he that shall come will come:" James v. 9; "Behold, the judge standeth before the door:" Rev. i. 7; "He cometh with clouds:" and xxii. 12; "Behold, I come quickly." With many other passages of that nature, all which must be understood of Christ's coming in judgment and vengeance against that wicked nation: and in this very sense must the words now before us be taken, and no otherwise, "I will that he tarry till I come:" "For thy part, Peter, thou shalt suffer death by thy countrymen the Jews: but as for him, I will that he shall tarry till I come and avenge myself upon this generation: and if I will so, what is that to thee?" The story that is told of both these apostles confirms this exposition; for it is taken for granted by all that St. Peter had his crown of martyrdom before Jerusalem fell; and St. John survived the ruins of it.

Ver. 24<sup>g</sup>: Καὶ οἶδαμεν ὅτι ἀληθὴς ἐστὶν ἡ μαρτυρία αὐτοῦ. *And we know that his testimony is true.*] The evangelist had said before, chap. xix. 35, "He knoweth that he saith true;" and here in this place he changeth the person, saying, "*We know that his testimony is true.*"

I. One would believe that this was an idiotism in the Chaldee and Syriac tongue, to make οἶδαμεν, '*We know*, and οἶδα, '*I know*, the same thing: which is not unusual in other languages also; Josh. ii. 9, יָדַעְתִּי, *I know*. The Targumist hath ידענא, which you would believe to be *We know*. 1 Sam. xvii. 28, אֲנִי יָדַעְתִּי, *I know*. Targumist, אנא ידענא, *We know*. So amongst the Talmudists, אַמְרֵנּוּ: נִדְרֵנּוּ which seems to be, *We know, We say*. And indeed sometimes, nay most frequently, they so signify: but sometimes the word אֲנִי, *I*, is included: so that ידענא should be ידע אֲנִי, and so of the rest: which appears very clearly in that expression<sup>h</sup>, אֵימָא לִי מַאי חוּינָא בַחלְמָא *Tell me what I am to see in*

<sup>g</sup> English folio edition, vol. ii. p. 627.

<sup>h</sup> Beracoth, fol. 56. 1.



*my dream.* For that so it must be rendered, *I am to see*, the Gloss and context direct us: where קוֹי אֲנִי is קוֹי אֲנִי. We will not, therefore, in this place take οἶδαμεν, ‘*We*’ know, for οἶδα, ‘*I*’ know, although the sense might not be very disagreeable if we did so. But,

II. We suppose the evangelist, both here and chap. xix. 35, referreth to an *eyewitness*, or αὐτόπτης. For in all judicial causes the ocular testimony prevailed. If any person should testify that he himself saw the thing done, μαρτυρία αὐτοῦ ἦν ἀληθὴς, *his witness must be received*: for נֶאֱמַר אֱלֹהִים, *true* when it is said of any testimony, does not signify barely that which *is true*, but that which was to be *believed* and entertained for a sure and irrefragable evidence. So that the meaning of these words is this: “This is the disciple who testifies of these things and wrote them: and we all know that such a testimony obtains in all judgments whatever; for he was an eyewitness, and saw that which he testifies.”

SOLI DEO GLORIA.

END OF VOL. III.





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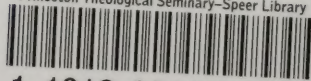




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